

*Latet angust in Herba.*  
*a 7. 7. 18* A N B o o k e .

ABRIDGMENT  
OF Kkk. 431  
Christian Doctrine.

~~Q. 10. 7.~~ WITH

Proofs of SCRIPTURE for  
Points controverted.

Catechistically explained, by way  
of *Question and Answer.*

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The last Edition, more correct.

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Mat. 30. 21. *This is the way, walk ye*  
*in it.*

1 Cor. 14. 30. *If any man know not, he*  
*shall not be known.*

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Printed at DOWAY.  
1661.



1755





## To the Reader.

ing the ignorant in the whole Doctrin, and Discipline of the Catholique Church. Besides, I have here corrected some false citations, and other Errata's, which, by the Printers negligence, occurred in former Impressions.

Peruse it (good Reader) with such Charity as I have penn'd it, and if thereby thou shalt become more knowing in the Law of Christ, and in practice more dutifull to God and thy Neighbour, it will abundantly recompence the labour of

Thy wel-wishing friend,  
and servant in Christ,

H. T.

APPROBATIO.

**C**um Liber inscriptus *An Abridge-  
ment of Christian Doctrine, &c.*  
Autho. e viro docto H. T. mihi probè  
noto in tertia Editione, quam non in-  
diligenter perlegi, nihil contineat con-  
tra sanam doctrinam vel bonos mores ;  
multa verò partim scitu necessaria, par-  
tim valde utilia dilucidè & succinctè in  
Fide Catholica instituendis proponat,  
dignum censeo qui ob publicam utilita-  
tem typis evulgetur.

Datum Duaci Martii 18. 1649.

Guilielmus Hydaeus S. T. D. ac  
Professor Collegii Anglorum  
Duacensis, Præses, & Li-  
brorum Censor.



## The Approbation.

**F**Orasmuch as this Book intitled, **An**  
Abridgement of Christian Doctrine,  
Sec. compos'd by H. V. a Learned person  
well known to me, contains in this third  
Edition (which I have carefully per-  
us'd) nothing contrary to our Faith or  
good Life: But on the contrary and  
clearly many things profitable & necessary to be  
known, & fully apply'd to such as are to be  
instructed in the Catholic Faith: I  
give it willingly to the publick use & re-  
ference to the faithful Brethren.

Dated at Downy the 12 of March,

1649.

WILLIAM HILL, D. of Downy  
and P. of the Library in the  
English College at Downy  
President, and Tutor of  
the same.

An



A N  
ABRIDGMENT  
O F  
Christian Doctrine, &c.

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CHAP. I.

*What a Christian is: And of the  
Blessed Trinity.*

*Que-  
stion.* CHILD! What Religion are  
you of?  
*Answer.* Sir, by the benefit and grace  
of God, I am a Christian.  
*Q* Whom understand you by a  
Christian?

An

B 4

A. Him

2 *What a Christian is.*

*A.* Him that inwardly believes, and outwardly professes the Faith and Law of Christ.

*Q.* When are we obliged to make an external profession of it?

*A.* As often as Gods honour, our own, or neighbours good requires it?

*Q.* How prove you that we are bound outwardly to profess our Faith?

*A.* Out of S. Mat. 10, 32. where Christ saith, Every one therefore that shall confess me before men, I will confess him before my Father, which is in Heaven. But he that shall deny me before men, I also will deny him before my Father which is in Heaven.

*Q.* Are we bound also to venture the ruine of our estates, the loss of our friends, and to lay down our very lives for the profession and defence thereof?

*A.* Doubtless we are; seeing the reward we expect in Heaven; infinitely

*Of the B. Trinity.*

3

nitely exceeds all the pleasures and punishments of this life: and because *Christ*, the Son of the living God, has suffered far greater things for us, even to a disgraceful death on the *Cross*, and therefore it were base ingratitude in us, not to be ready to give our lives for him, as often as his Honour shall require it.

Q. In what doth the Faith and Law of *Christ* chiefly consist?

A. In two principal *Mysteries*, namely, the *unity and Trinity of God*, and the *Incarnation and death of our Saviour*.

Q. What means the *Unity and Trinity of God*?

A. It means that in God there is but one only divine Nature or Essence, and that in the same one divine Nature there are three Persons, the *Father, Son, and Holy Ghost*.

Q. How shew you that?

A. Quot of 1 S. *John* 5. 7. there be

A 5

three

4 of the B. Trinity.

there is the glorious testimony in Hebrew, in Greek, in Latin, and the Holy Ghost, and so forth are one.

Q. Why are there but three Persons only?

A. Because the Father has no beginning, nor proceeds from any other Person: the Son proceeds from the Father, the Holy Ghost proceeds from the Father and the Son.

Q. Why are these three Persons but one God?

A. Because they have but one and the same Essence, or God-head: one Power, one Wisdom, one and the same Godhead.

Q. What means the Incarnation and death of our Saviour?

A. It means, that the second Person of the Blessed Trinity was made man, and died on the Cross to save us.

Q. In what are these two Mysteries contained?

A. In the sign of the Cross, as it is said.



## *Of the B. Trinity.* 5

made by Catholicks. For when we put  
our right hand to our head, saying,  
*In the Name,* we signifie *Unity*; and  
when we make the sign of the Cross,  
saying; *Of the Father, and of the Son,  
and of the Holy Ghost,* we signifie *Tri-*  
*unity.*

Q. How doth the sign of the Cross  
represent the Incarnation and death  
of our Saviour?

A. By putting us in mind that he  
was made man, to die upon the Cross  
for us.

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## CHAP. II.

### *Faith explicated.*

Q. **VV**hat is Faith?

A. It is a gift of God, or a  
supernatural quality, infused by God  
into

into the Soul, by which we firmly believe all those things which he hath any way revealed to us.

*Q.* Is Faith necessary to salvation?

*A.* It is: *S. Paul* assuring us, that without Faith it is impossible to please God, *Heb. 11. 6.* And *S. Mark 16. last v.* saying, *He that believes not, shall be condemned.*

*Q.* Why must we firmly believe matters of Faith?

*A.* Because God hath revealed them, who neither can deceive, nor be deceived.

*Q.* If a man should deny, or obstinately doubt of some one Point of Faith, would he thereby lose his whole Faith?

*A.* Yes, he would; because true Faith must alwayes be entire, and he who is in one, is made guilty of all, by denying the Authority of God re-

*Q.* Is

Q. Is it not enough to believe all that is written in the Bible ?

A. No, it is not ; for we must also believe all *Apostolical Traditions*.

Q. How prove you that ?

A. Out of 2 *Thes.* 2. 15. *Therefore brethren (saith S. Paul) stand and hold ye the Traditions which ye have learned, whether by word, or by our Epistle.*

Q. What other proof have you ?

A. The *Apostles Creed*, which all are bound to believe, although it be not in the Scripture.

Q. Is Faith only (as excluding good works) sufficient to salvation ?

A. No, it is not ; S. *James* 2. 24. saying, *Do you see how that by works a man is justified, and not by faith only ?* And S. *Paul* saying, 1 *Cor.* 13. *If I should have all faith, so as to remove Mountains, and have not charity, I am nothing ; and if I distribute my goods unto the poor, and give my body*

to be so that it burns, and have not charity, it profiteth nothing.

Q. What Faith will suffice to justify a sinner?

A. A Faith working by charity: *Jesus Christ*. Gal. 5. 6.

Q. What vice is opposite to Faith?

A. Heresie.

Q. What is Heresie?

A. It is an obstinate error in things that are of Faith.

Q. Is it a grievous sin?

A. A very grievous one; because wholly divides a man from God, and leads to Atheism, *Christ* saying, If he will not hear the Church, let him be to thee, as a Heathen and a Publican, *Math* 18. 17.

## CHAP III.

*The Creed expounded.*

**QVV** What is the Creed?

A. It is the sum of our

Belief.

**Q** Who made it?

A. The twelve Apostles.

**Q** At what time did they make it?

A. Before they divided themselves into the several Companies of the world to preach the Gospel.

**Q** For what end did they make it?

A. That so they might be able to teach one and the same Doctrine in

all places.

**Q** What doth the Creed contain?

A. All those chief things which we are bound to believe concerning

ning God and his Church.

Q. What is the first Article of the Creed?

A. *I believe in God, the Father Almighty, Creator of heaven and earth.*

Q. What signifies, *I believe*?

A. It signifies as much as, I most firmly and undoubtedly hold.

Q. What means, *I believe in God*?

A. It means not only that I firmly believe there is a God, but also that I am pioufly affected to him, as to my chiefest good and last end, with confidence in him; or otherwise that I move unto him by Faith, Hope, and Charity.

Q. What signifies the word *Father*?

A. It signifies the first Person of the most B. Trinity who by nature is the Father of his own only begotten Son, the second Person of the B. Trinity; by adoption, is the Father of all good Christians; and by creation, is the Father of all Creatures.

Q. What

Q. What means the word *Al-*  
mighty?

A. It means, that God is able to do  
all things as he pleaseth; that he sees  
all things, knows all things, and go-  
ve ns all things.

Q. Why is he called *Almighty* in  
this place?

A. That we might doubt of nothing  
which follows.

Q. What signifie those words, *Cre-*  
*ator of Heaven and Earth*?

A. They signifie, that God made  
Heaven and Earth, and all the crea-  
tures in them, of nothing, by his sole  
word, *Gen. i.*

Q. What moved him to make  
them?

A. His own meer goodness, that so  
he might communicate himself to An-  
gels, and to men, for whom he made  
all other creatures.

Q. When did God create the *An-*  
*gels*?

A. When

*A.* When he created Heaven (which was on the first day) for he made the full of *Angels*.

*Q.* For what end did he create them?

*A.* To be partakers of his glory, and our *Guardians*.

*Q.* How prove you by Scripture that they are our *Guardians*?

*A.* Out of *S. Mat. 18. 10.* where *Christ* saith, See ye that ye despise not one of these little ones: For I say unto you, their *Angels* in heaven alwayes see the face of my Father which is in Heaven.

*Q.* Do the *Angels* know our necessities, and hear our prayers?

*A.* Doubtless they do, since God has deputed them to be our *Guardians*; which is also proved out of *Zach. 1.* where an *Angel* prayes for two whole Cities, the words are, Then the *Angel of the Lord* answered and said, O Lord of Hosts, how long wilt thou not have mercy on the cities of Judah and

*Hieru-*



which Jerusalem, against which thou hast had  
 the obligation these 70 years?

Q. What Scripture have you for  
 creating Angels?

A. Gen 48.16. where Jacob on his  
 death-bed prayed to an Angel for E-  
 phraim and Manass's, saying, The An-  
 gel of the Lord that delivered me from  
 all evil, bless these children.

Q. How did Lucifer and his fellow  
 Angels fall from their Dignity in Hea-  
 ven?

A. By a rebellious sin of Pride.

Q. With what shall their ruines be  
 repaired?

A. With holy men.

Q. When, and to what likeness did  
 God create man?

A. On the sixth day, and to his own  
 image and likeness. Gen. 1.

In what doth that similitude  
 consist?

A. In this: that man is, in his Soul,  
 an incorporeal, intellectual, and im-  
 mortal

mortal Spirit, as God is. And in that that as in God there is but one most simple divine Nature or Essence, and yet three distinct Persons; so in man there is but one indivisible Soul, and yet in that Soul three distinct powers of *Will, Memory, and Understanding.*

*Q.* How do you prove the Soul to be immortal?

*A.* Out of *S. Mat. 10. 28.* where Christ saith, *Fear not those that kill the body, and cannot kill the soul.*

*Q.* What other proof have you?

*A.* Out of *Eccles. 12. 7.* *At our death the dust returns to the earth from whence it was, and the Spirit to God who gave it.*

*Q.* In what estate did God create man?

*A.* In the state of original Justice and perfection of all natural gifts.

*Q.* Do we owe much to God for our Creation?

*A.* Very much; seeing he made us

in the such perfect state, creating us for  
ne me himself, and all things else for us.

Q. How did we lose original Ju-  
in mance?

A. By *Adams* disobedience to God,  
power eating the forbidden fruit.

Q. In what estate are we now born?

A. In state of *original sin*, and prone  
to actual sin, subject to death.

Q. How prove you that?

A. Out of *Rom. 5. 12.* *By one man sin*  
entered into the world, and by sin death,  
and so unto all men death did pass, in  
whom all have sinned.

Q. Had man ever died, if he had  
God never sinned?

A. No, he had not; but had been  
conferred by the Tree of Life, and  
been translated alive into the fellow-  
ship of the Angels.

## The second Article.

**Q.** Say the second Article.

**A.** And in Jesus Christ his only Son our Lord.

**Q.** Of what treats this Article?

**A.** Of the second Person of the Trinity, in whom we also believe, as put our trust.

**Q.** What is the second Person?

**A.** He is true God and true man one Person.

**Q.** How prove you that?

**A.** Out of S. John's Gospel's c. 1. the beginning was the Word, and the Word was with God, and the Word was God, &c. And the Word was made flesh, and dwelt among us.

**Q.** What other proof have you?

**A.** Out of Phil. 2. 6. 7. where S. Paul saith, That Christ who he was in the shape of God, did not think it robbery to be equal with God, but he emptied himself, and took the shape of a servant, and was made in the likeness of men.

Self, taking the form of a servant, made  
into the likeness of men, and found in ha-  
bit, as a man.

Q. Why would God be made man?

A. To redeem and save lost man.

Q. Was his Incarnation necessary  
for that end?

A. In a manner it was; because  
our offences against God were in some  
sort infinite, as being against his in-  
finite goodness; and therefore required  
an infinite satisfaction, which none  
could make but God, and he made  
man.

Q. What other Argument have you  
for the necessity of the Incarnation?

A. Because God is in himself so spi-  
ritual, sublime and abstract a thing,  
that if he had not in his mercy atten-  
ded his own inscrutable greatness  
into the littleness of our sensible  
capacity, by being made man, scarce-  
ly one of a thousand (and those great  
Clerks only) would ever have been

able to know any thing to the purpose of him, or consequently to love and serve him, as they ought, ( which is the necessary means of our salvation ) since nothing is efficacious willed, which is not first well understood.

Q. What benefit have we by the knowledge of God, made man.

A. It much instructs us with the love of God, who could not more have dignified mans nature, or shew more love to the world, then to send down his only Son to redeem it in flesh.

Q. What signifies the Name Jesus?

A. It signifies a Saviour, S. Mat. 1. 21.

Q. Is any special honour due that Name?

A. There is; because it is the highest Title of God, made man.

Q. How prove you that?

A. Out of Phil. 2. 9. where we read

God hath given unto Christ, because he humbled himself unto the death of the Cross, a Name which is above all Names, the Name Ieſus.

Q. What other proof have you ?

A. Because there is no other Name under Heaven giv'n to men, in which we must be ſaved, Acts 4. 12.

Q. How prove you that we must bow a this Name ?

A. Out of Phil. 2. 10. That in the Name of Ieſus every knee bow, of Ce-  
lestials, Terreſtrials, and Infernals.

Q. What ſignifies the Name Christ ?

A. It ſignifies Anointed.

Q. Why was he called Anointed.

A. Because he was a Priest, a Pro-  
phet, and a King ; to all which Uncti-  
on appertains.

Q. With what was Christ Anoin-  
ed ?

A. With all the plenitude of divine  
Grace.

*Q.* What mean the words, *His only Son our Lord?*

*A.* They mean, that *Jesus Christ* is the only natural Son of God the Father, begotten, as he is God, by the Father of the same Father from all Eternity without a mother; And therefore coequal and consubstantial to his Father, and consequently infinite, omnipotent Creator, and so Lord of us and all things, as the Father is.

### *The third Article.*

*Q V V* What is the third Article?  
*A.* Who was conceived of the Holy Ghost, born of the Virgin Mary.

*Q.* What means, who was conceived by the Holy Ghost?

*A.* It means, that the second Person of the B. Trinity took flesh of the Virgin Mary, not by a humane generation, but by the work of the Holy Ghost.

*Q.*



Q. How prove you that ?

A. Out of S. Luke 1.31,35. Behold  
(saith the Angel) thou shalt conceive  
and bear a Son, &c. the Holy Ghost shall  
come down upon thee, and the vertue of  
the Highest shall overshadow thee.

Q. What understand you by the  
words, *Born of the Virgin Mary* ?

A. I understand that Christ was  
born at midnight, in a poor Stable  
at Bethlehem, betwixt an Ox and an  
Ass.

Q. Why at midnight ?

A. To signifie that he came to take  
away the darknes of our sins.

Q. Why in Bethlechem ?

A. Because that was the head City  
of Davids Family, and Christ was of  
Davids Race.

Q. Why in a poor Stable ?

A. To teach us the love of poverty,  
and contempt of this world.

Q. Why betwixt an Ox and an  
Ass ?

A. To

*A.* To fulfil that of the Prophet, *Thou shalt be known, O Lord, between the Beasts.* Abacuc. 3. 2. *juxta Sept.*

*Q.* What doth the birth of Christ avail us?

*A.* It perfecteth in us Faith, Hope and Charity.

*Q.* What signifies, *Born of the Virgin Mary?*

*A.* It signifies, that our Lady was Virgin, not only before, but also in and after Child birth.

### *The fourth Article.*

*Q.* **V**What is the fourth Article?

*A.* *Suffered under Pontius Pilate, was crucified, dead and buried.*

*Q.* What understand you by, *Suffered under Pontius Pilate?*

*A.* I understand, that Christ after a painful life of 33. years, suffered most bitter torments under that wicked

The ed President, Pontius Pilate.

Q. Where did he begin those sufferings?

A. In the Garden of Gethsemane; that, as sin began in a Garden by the first Adam, so might grace also by the second.

Q. What were those torments?

A. His bloody sweat, his whipping at the Pillar, his Purple garment, his Crown of Thorns, his Scepter of a Reed, his carrying the Cross, and many others.

Q. What understand you by the word, was crucified.

A. I understand, he was nailed to a disgraceful Cross betwixt two Thieves for our offences, and to save us.

Q. Is it lawful to honour the Cross?

A. Yes, with a relative honour it is, because it is a special memorial of our Saviours Passion, and is called the

sign of the Son of Man. S. Mat. 24. 30.

Q. What other reason have you?

A. Because the Cross was the sacred Altar, on which Christ offered his bloody Sacrifice.

Q. What Scripture have you for it?

A. Gal. 6. 14. God forbid (saith S. Paul) that I should glory, but in the Cross of our Lord Jesus Christ.

Q. What other proof have you?

A. Out of Phil. 3. 18. Many w. th. (saith S. Paul) whom I have often told you of, and now again weeping, I tell you of them, enemies to the Cross of Christ, etc. whose end is perdition. And Exek. 9. 4. where we read, That such as were marked with the sign Tau (which was a picture and figure of the Cross) were saved from the exterminating Angel, and only such.

Q. What signifies the word dead?

A. It signifies that Christ suffered true and real death.

Q. Why was it requisite he should

die?

A. 1.

A To free us from the death of sin.

Q Why died he crying out with a loud voice?

A To shew, he had power of his own life, and that he freely gave it up for us, being strong and vigorous.

Q Why died he bowing down his head?

A To signify his obedience to his Father, in the acceptance of his disgraceful death?

Q What means, *was buried*?

A It means, that his body was laid in a new Sepulchre, and buried with Honour, as the Prophet had foretold, *Isay. 53. 9.*

*The fifth Article.*

Q **W**HAT is the fifth Article?

A. He descended into Hell, the third day he rose again from the dead.

Q What

Q. What means, *He descended into hell?*

A. It means, that as soon as Christ was dead, his blessed Soul descended into *Limbo* to free the Holy Fathers who were there.

Q. How prove you that?

A. Out of *Acts 2 24 27*. Christ being slain, God raised him up, loosing the sorrows of hell, as it was foretold by the Prophet, *Psal. 15*. *Thou wilt not leave my soul in Hell, nor wilt thou give thy holy One to see corruption.*

Q. What other proof have you?

A. *Ephes. 4. 8-9* He ascending on high hath led captivity captive; he gave gifts to men; And that he ascended, what is it, but because he first descended into the lower parts of the earth?

Q. Did not he also descend to Purgatory to free such as were there?

A. It is most probable he did; according to the 1 of *S. Pet. 3. 19, 20* Christ being dead, came in Spirit, and preached

preached to them also that were in prison, who had been incredulous in the times of Noah, when the Ark was building.

Q. What understand you by, on the third day he rose again from the dead?

A. I understand, when Christ had been dead part of three dayes, on the third day, which was Sunday, he raised up his blessed body from the dead.

Q. Why did he rise again no sooner?

A. To testifie that he was truly dead, and to fulfil the figures of him.

Q. Did he reallume all the parts of his body?

A. He did, even to the least drop of his vital blood, and the very scattered hairs of his head.

Q. Why did he retain the Stigma's and marks of his sacred wounds?

A. To confound the incredulity of

of men, and to present them often to his Father, as a propitiation for our sins.

*Q.* What benefit have we by the Resurrection?

*A.* It confirms our Faith and Hope, that we shall live again from death. For he who raised up Jesus, will raise us also up with Jesus. 2 Cor. 4. 14.

*The sixth Article.*

**Q. VV**hat is the sixth Article?

*A.* He ascended into Heaven, sits at the right hand of God the Father Almighty.

*Q.* What means, He ascended into Heaven?

*A.* It means, that when Christ had conversed forty dayes on earth with his Disciples, after his Resurrection, teaching them heavenly things, then he ascended triumphant into He-

ven



given by his own power.

Q. From what place did he ascend?

A. From the top of Mount Olivet, where the print of his blessed Feet are seen to this day.

Q. Why from thence?

A. That, where he began to be humbled by his Passion, there he might also begin to be exalted.

Q. Before whom did he ascend?

A. Before his good Apostles and Disciples. Act. ch. 1.

Q. In what manner did he ascend?

A. Lifting up his hands and blessing them.

Q. Why is it added, Into Heaven?

A. To draw our hearts to Heaven after him; If ye have risen with Christ, seek ye the things which are above, Col. 3. 1.

Q. What understand you by, Sits at the right hand of God?

A. I do not understand that God the Father hath any hands, for he is in-

incorporeal and a Spirit; But the *Christ* is equal to his father in power and Majesty, as he is God; and thus as man, he is in the highest created glory.

*The seventh Article.*

**Q. VV**hat is the seventh Article?

*A. From thence he shall come to judge the living and the dead.*

**Q.** What understand you by the *Article*?

*A. I understand Christ shall come at the last day from Heaven, to judge all men according to their works.*

**Q.** Does every man receive a particular judgment at his death?

*A. He doth; but in the general judgment we shall be judged, not only in our Souls, as at our death, but also in our bodies.*

**Q.** Why is that necessary?

*A. That*

*A.* That as Christ was openly rejected, so he may there be openly acknowledged, to the great joy and glory of his friends; as also to the confusion of his enemies.

Q. How prove you, that in this Judgement all men shall receive according to their works?

*A.* Out of 2 Cor. 5. 10. *We must all be manifested (saith S. Paul) before the judgement-seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether good or evil.* And out of S Mat. 16.

17. *The Son of Man (saith our Lord) shall come in the glory of his Father, with his Angels, and then he will render to every one according to his works.*

Q. Is there any merit in our good works?

*A.* There is, according to Apoc. 22.

12. *Behold I come quickly (saith our Lord) and my reward is with me; to*

D

render

render to every man according to his  
works.

Q. In what place shall this Judgment be made ?

A. In the valley of *Jehosaphat* betwixt *Hierusalem* and *Mount Olivet*.

Q. What signs shal go before it ?

A. The Sun and Moon shall lose their light, there shall be Warres, Plagues, Famines and Earthquakes in many places.

Q. In what manner shal Christ come to this Judgment ?

A. In great Power and Majesty, be girt with Legions of Angels.

Q. Who are they that shall be judged ?

A. The whole Race and Progeny of man.

Q. What are the things that shall be judged ?

A. Our Thoughts, Words and Works even to the secrets of our souls.

Q. Wh

Q. Who will accuse us ?

A. The Devils and our own guilty consciences ; in which all our thoughts words and deeds shall presently appear and be laid open to the whole world.

Q. How shall the just and reprobate be placed ?

A. The just shall be on the right, the reprobate on the left hand of the Judge.

Q. What shall be the sentence of the Just ?

A. Come, O ye blessed of my Father, and receive ye the Kingdom, which is prepared for you; for I was hungry, and ye gave me to eat, I was thirsty, and ye gave me to drink, &c. S. Mat. 25. 34. 35, 36.

Q. What shall be the sentence of the reprobate ?

A. Go ye accursed into eternal fire, which hath been prepared for the Devil and his Angels ; for I was hungry, & ye gave me not to eat, I was thirsty, and ye

gave me not to drink, &c. the same chap. v. 41, 42. You see of what weight good works will be at that day.

Q. Why is it added, *The quick and the dead*?

A. To signifie, that *Christ* shall judge not onely such as are living at the time of his coming, but all such as have been dead, from the Creation of the World; as also, by the quick are understood *Angels* and *Saints*; by the dead, *Devils* and damned souls.

### *The eighth Article.*

Q. **V**What is the eighth Article?  
A. *I believe in the Holy Ghost.*

Q. Of what treats this Article?

A. Of the third Person of the *B. Trinity*, in whom we also believe and put our trust, who proceeds from the  
Fa-

Father and the Son, and is the self-same God with them, distinct in nothing but in person.

Q. How prove you that?

A. Out of 1 S. John, 5. 7. There are three which give testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Q. Why is the Name of Holy Ghost appropriated to the third Person, since Angels are also Spirits and holy?

A. Because he is such by excellency and essence, they onely by participation.

Q. At least why should it not be common to the other two Persons?

A. Because they are known by the proper Names of Father and Son, but we have not any proper name for the Holy Ghost.

Q. In what forms has the Holy Ghost appeared to men?

A. In the form of a Dove, to signify the purity and innocence, which

he causeth in our souls: and in the form of a bright cloud, and fiery Tongues, to signifie the fire of Charity, which he produceth in our hearts, as also the gift of Tongues: And hence it is, he is sometimes painted in these forms.

*The ninth Article.*

**Q.** What is the ninth Article?

*A.* I believe in the holy Catholick Church, the Communion of Saints.

**Q.** What understand you by this?

*A.* I understand, that *Christ* hath a Church upon earth, which he established in his own Blood, and that he hath commanded us to believe that Church in all things appertaining to Faith.

**Q.** What kind of Faith must we believe Her with?

*A.* With



*A.* With the same *Faith* that we believe her Spouse, the Son of God, that is, with divine *Faith*, but with this difference, among others, that we believe in God, but though we believe the Church, yet we do not properly believe in the Church.

*Q.* What is the Church?

*A.* It is the Congregation of all the faithful under *Christ Jesus*, their invisible Head, and his Vicar upon earth, the Pope.

*Q.* What are the essential parts of the Church?

*A.* A Pope or Supreme head, Bishops, Pastors and the Laity.

*Q.* How prove you that Bishops are of Divine Institution?

*A.* Out of *Act. 20. 28.* Take heed unto your selves, and to the whole flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which he hath purchased with his own blood.

Q. How prove you S. Peter, and the Pope his Successor, to be the visible Head of the Church?

A. First out of S. John 21. 16, 17 & 18. where Christ gave S. Peter ( for a reward of his special faith and love ) absolute power to feed and govern his whole flock, saying, feed my Lambs, feed my Lambs, feed my Sheep : therefore the rest of the Apostles were his sheep, and he their Head or Pastor.

Secondly, out of S. Mat. 16. 18. where Christ saith, thou art Peter, and upon this Rock will I build my Church. Therefore the rest of the Apostles were built on him; and hence also it is, that in Scripture, S. Peter is still named first.

Q. What are the marks of the true Church?

A. Unity, Sanctity, Universality, and to be Apostolicall.

Q. What mean you by the Churches Unity?

A. That

*expanded. 9. Art.* 39.

A. That all her members live under one Evangelical Law, obey the same Supreme Head, and his Magistrates, profess the same Faith, even to the least Article, and use the same Sacraments and Sacrifice.

Q. How prove you out of Scripture, that the Church is one?

A. Being many (saith S. Paul) we are one bread, one body, all that partake of one bread. 1 Cor. 10 18.

Q. Why may not a well-meaning person be saved in any Religion?

A. Because there is but one Lord, one Faith, one Baptism. Ephes. 4. 5. and without (that one) Faith, it is impossible to please God. Heb. 11. 6.

Q. What other reason have you for it?

A. Because, as in a natural body, that part, which has not a due connexion to the heart or root, presently dies for want of continuity: so in the Church (the mystical body of Christ,)

that man, who has not a due subordination and connexion to the Head and common Councils thereof (that is, the *Pope and General Councils*, from whence under *Christ*, we have our spiritual life and motion, as we are *Christians*) must needs be dead; nor indeed can he be accounted a *member* of that *mystical Body*.

Q. Who, I beseech you, are those not to be accounted *members* of the *Church*?

A. All such as are not in the unity of the *Church*, by a most firm belief of her *Doctrine*, and due obedience to her *Pastors*, as *Jews*, *Turks*, *Herticks*, &c.

Q. Why may not *Protestants* (who were of late a kind of settled *Church*, of some 90 years standing) or any other *Sectaries* of a more ancient stamp, pretend *Possession* and *Prescription* in matter of the *Church*?

A. Because *Catholics* can shew, when

when they began, and prove also by evident demonstration, that the *Catholic Church* both was at their very beginning, and is still in a more quiet possession, then they yet are, or ever can be.

Q. What if a *Protestant* should tell you that the differences betwixt them and us, are not differences in *Fundamentals*, or in *Faith*, but in opinion only, and therefore do not exclude them out of the *Unity* of the *Catholic Church*?

A. I would answer, That he contradicted his own Tenets; for they accuse us of Sacriledg, of robbing God of his honour, and committing Idolatry; because we believe *Priestly absolution* from sins, adore the *B. Sacrament* of the *Eucharist*, and pray to *Saints*, which are no matters of indifference, but high *Fundamentals* of the *Catholic Faith*.

Q. How do you prove all obstinate  
Ne-

*Novellists to be Hereticks?*

*A.* Because they wilfully stand out against the definitive sentence of the *Church of God*, and will not submit to any Judgement or Tribunal which *Christ* hath left on earth, for deciding such doubts as they themselves are pleased to move; but will be tried onely by their own idle brain, and the dead letter of the Scripture.

*Q.* And is not this the reason also why *Protestants* and other *Sectaries* are so divided, damning one another for mis-believers?

*A.* A principal reason: for how, I pray, is it possible, for different fancies, every one grounding at pleasure on different principles, to be united or agree?

A second reason is, because it is the very ground-work of *Protestancy*, that all men, even the whole *Church of God*, are fallible, and subject to error, so that they cannot pretend to certain

ty, or infallibility for any one point of their belief, however grossly they contradict themselves, by persecuting us, for ours, which may be true for ought they know, according to their own principles. Since therefore to be of *one Religion*, is to be of one settled persuasion in points of *Faith*, and settling cannot be without *infallibility* or *necessity*, it is not well possible, for any two *Protestants*, or *Sectaries* to be of *one Religion*, every man expounding the Scriptures as he lists, and no one having power to control the others exposition of it.

Q. Why may not the Letter of the Scripture be a decisive Judge of Controversies?

A. Because it has never yet been able from the first writing of it, to decide any one, as the whole world doth experience; all Hereticks pretending equally to it, for defence of their Novelties and Heresies, and no one of them

them ever yeilding to another.

Q. How then can vve be assured of the truth in points controverted?

A. By the infallible Authority, Definition and Proposition of the *Catholic Church*.

Q. For what end then vvas the Scripture written, if not to be a decider of Controversies?

A. The vwriting or committing it to dead letters, was only for superabundant consolation, and, that by a sensible and common reading of it, without any critical or controversial libration of words, we might be able to know that God is, and what he is, as also that there is a Heaven and a Hell, rewards for vertue, and punishments for vice, with examples of both, all which we find in the Letter of the *Scripture*, by a plain and ordinary reading?

Q. Is the Church we speak of *visible*?

A. *Yes*.



A. She is and must be visible at all times, as consisting of a Hierarchy of Pastors, governing, teaching, administering Sacraments to the worlds end, and of other people governed, taught and receiving Sacraments at their hands, all publickly professing the same faith; all which things are visible.

Q. How prove you that ?

A. First, out of Ephes. 4. 11. & 12. Christ gave some Apostles, some Evangelists, some Doctōrs, some Pastors, to the consummation of the Saints, to the edifying of the body of Christ, and to the work of the Ministry, until we all meet in the unity of faith.

Secondly, out of S. Mat. 5. 15. where Christ saith of his Church, you are the light of the world, a City seated upon a mountain cannot be hid.

Q. Why then would Protestants have a Church to be invisible ?

A. Because we have convinced them  
that

that there were no *Prophets* to be seen or heard of in the world before *Martin Luther*.

Q. Why is the Church said to be holy, or to have Sanctity?

A. Because she hath a holy Faith, a holy Law, holy Sacraments, and is guided by the Holy Ghost to all truth and holiness.

Q. How else prove you her Sanctity?

A. Because Christ gave himself for his Church, that he might sanctify her, cleansing her by the laver of water in the Word, that he might present her to himself a glorious Church, not having spot or wrinkle, but that she might be holy and unspotted. Eph. 5. 26, 27.

Q. Notwithstanding the Sanctity of the Catholic Church, are not some Catholics as wicked as any Protestants?

A. Yes verily, and more wicked; for, where Sanctity is less, there Sin is more. criledge

crilledge cannot be so great: No man could damn his whole posterity, but he that had Original Justice to lose; nor any man betray *Christ*, but he that had eaten of his Table. *Protestants* have not so holy a Faith, such holy Sacraments, nor so holy a Church to abuse, as *Catholicks* have; and therefore no wonder, if some *Catholicks* are worse then any *Protestants*: yet *Catholicks* have some Saints, but *Protestants* none.

Q. Is the Church infallible?

A. She is, and therefore is to be believed, and all men may rest securely on her judgement.

Q. How prove you that?

A. First, because *she* is the pillar and ground of truth, 1 Tim. 3. 15.

Secondly out of S. Mat. 16. 18. where *Christ* saith, upon this Rock will I build my Church, and the gates of hell shall not prevail against her.

Thirdly, out of S. John 14. 16. But the

*the Paraclete (saith he) the holy Ghost shall teach you all things whatsoever I shall say to you: and 13. 16. But when the Spirit of Truth cometh, he shall teach you all truth.*

*Q. How declare you, that the definitions of a Council perfectly Oecumenical, that is a General Council, approved by the Pope, are infallible in matters of Faith?*

*A. Because such a Council is the Church Representative, and has the same infallibility that the Church spread over the world hath.*

*Q. What other reason have you?*

*A. Because the Definitions of such a Council are the Dictates of the holy Ghost, according to that of the Apostles, defining in Council, It hath seemed good to the holy Ghost and to us, Acts 15. 28.*

*Q. What think you then of such as accuse the Church of Errors in Faith, and of Idolatry?*

*A. True-*

*A.* Truly I think they are *Hereticks* or *Infidels*: for our Lord saith, *He that will not hear the Church, let him be to thee as a Heathen and a Publican.* S. Mat. 18. 17.

*Q.* Is not the Church at least too severe in her Censures and Excommunications against *Sectaries*?

*A.* No, she is very reasonable and charitable in them; For vicious, passionate, and self-interested men are sometimes brought to reason for fear of punishment, and are worthily forced to their own good, when no authority ordained by Christ, is able to persuade them to it.

*Q.* What understand you by the word *Catholic*, or by the Universality of the Church?

*A.* I understand the Church is Universal, both for time and place.

*Q.* How for time?

*A.* Because she hath been from Christ to this time, and shall be from hence

hence to the end of the world.'

Q. How prove you that?

A. Out of S. Mat. 28. 10. Going therefore (saith our Lord) teach ye all Nations, &c. and behold I am with you all dayes, even to the consummation of the world.

Q. What mean you by *universality of place*?

A. I mean, that the Church shall be spread over all Nations.

Q. How prove you that?

A. 1. Out of S. Mat. above cited, Teach ye all Nations.

2. Out of Psal. 85. 9. All Nations whatsoever thou hast made shall come and adore before thee, O Lord.

3. Out of Apoc. 7. 9. where we read, that the Church shall be gathered out of all Nations, Peoples, Tribes, and Tongues.

Q. Why do we call the Church, the Roman Church?

A. Because since the Translation of

S. Peters Chair from Antioch to Rome, the particular Roman Church has been Head of all the Churches, and to her the Primacy hath been affixed.

Q. What is the Rule of Faith by which the Church conserves her Infallibility?

A. Apostolical Traditions, or receipt of Doctrine by hand to hand from Christ and his Apostles.

Q. How prove you that?

A. Out of Rom. 16. 17. Therefore I beseech you brethren (saith S. Paul) mark them who make dissensions and scandals, contrary to the doctrine which you have learned, and avoid them; for such do not serve Christ our Lord.

Q. What other proof have you?

A. Out of S. Pauls saying, But although we, or an Angel from Heaven Evangelize to you, besides that which we have Evangelized to you, be he Anathema: or besides that you have received, be he Anathema. Gal. 1. 8, 9.

Q. Can the Church erre in Faith?  
Stand-

standing to this Rule, and admitting nothing for *Faith*, but what is agreed by the whole Church to have been so received?

*A.* She cannot; otherwise the whole Church must either conspire in a notorious lie to damn her self and her posterity, or else she must be ignorant what hath been taught her for *Faith* by the Church of the preceding Age, which are both grand impossibilities.

*Q.* How prove you these to be impossibilities in nature?

*A.* By the constancy and immutability of contingent causes, whose particulars may be defective, but the *universals* cannot.

*Q.* Explain that a little.

*A.* Because one man, or two, or three may be born but with one arm, or one eye only, through defect of the particular causes, but that all Nature should fail at once, and all men



so born, is totally impossible in nature: in like manner one man or two may conspire in palpable lies to damn themselves and their posterity, or be deceived in what hath been taught them for Faith from their very cradles, but that the whole Church should so far break with the nature of man, (which is reason) to conspire in such a lie, or be so mistaken, is as impossible in nature, as it is for men to be no men.

Q. May not some errors have been received for faith, and crept insensibly over the whole Church, no man perceiving or taking notice of them?

A. No: that is as impossible as that the Plague or burning Feaver should infect or spread it self over a whole Kingdom for many years, no man perceiving it, or seeking to prevent it; For nothing causes greater notice to be taken, then any publick or notorious change in matters of Religion.

Q. May

Q. May not the power of temporal Princess, or the over-prevalency of humane wit and reason, have introduced errors into the *Church*?

A. Neither is that possible, seeing we are not regulated in things which are of Faith, either by powers, or any strength of reason, but by the Rule of *Apostolical Tradition*, and by inquiring of the whole *Church* of every Age, what hath been taught by our Forefathers from *Christ* and his *Apostles*?

Q. Was not the *Millenary Heresy* an *Apostolical Tradition*?

A. No, it was not; for there is no assurance of consent, among those who write of it, that it was ever preached or delivered by the *Apostles*.

Q. Did not *S. Austin* and *Innocentius* with their *Councils*, hold the *Communion of Children* a thing necessary to their salvation?

A. They spake not of *Sacramental*  
Com

Communion, as is evident to all who have read their Works; but of the effect of it, that is, of their incorporation into the mystical body of *Christ*, which is made in Baptism, and this only they affirmed to be necessary to their salvation.

Q. At least do not *Hereticks* say and avers, that the *Church* hath *Apostatized* and erred in *Faith*?

A. They do indeed; but it will not save their ruin barely to say it, unless they were able also to prove it, (which they neither are, nor ever will be) by evident, and undeniable proofs.

Q. How prove you that?

A. First, because the presumption and possession of her integrity and infallibility is on the *Churches* side; and therefore ought not to be yielded up, without clear evidence of her prevarication.

2. Because he that accuseth his  
E n<sup>d</sup> g<sup>o</sup>

neighbour's wife of Adultery, without convincing proofs, is not to be regarded, but to be hated of all good men, as a most infamous Slanderer? Much more ought they, who shall accuse the *Church*, the *Spouse of Christ*, of Errors and Apostacy, unless their proofs be evident and undeniable, to be detested, as blasphemous *Hereticks*.

3. Because, if less then manifest and convincing evidence be sufficient to prove matters of this high nature, it is not possible but every false tongue shall set division betwixt man and wife, and stir up the most faithful Subjects in the world to a Rebellion against their Princes both spiritual and temporal.

Q. What other reason have you yet why the *Church* and Law of *Christ* may not fail, and be utterly extinguished?

A. Because the causes of Religion

(to wit the hope of good and fear of evil from God) are universal and necessary, alwayes knocking at mens hearts, and putting them in mind of some God or other, and therefore must needs have perpetual and necessary effects, which, in such as are convinced that *Christ* is God, can be no other then the Faith, hope, and love of *Christ*, and the observance of His Law, and that for ever, speaking of the vvhole Church, although particular men may erre and fall away.

Q. What is it for the Church to be *Apostolical*?

A. To have been begun and propagated by the *Apostles*; and to have a succession of Pastors and Doctrine from them.

Q. What means, *The Communion of Saints*?

A. It means, First, that the faithful do all communicate in the same

Faith and Sacraments, in the same Sacrifice, and also in the merits of one another.

Q. How prove you that ?

A. Out of 1 Cor. 12. 25. And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoyce with it. You are the Body of Christ, and members of a member.

Secondly, it means, that the faithful on earth communicate with the Angels and Saints in heaven; we by praising and praying to them, they by praying for us.

Q. How prove you this Communion.

A. Out of S. Luke 15. 10. There is joy before the Angels of God, upon one sinner that doth Penance.

Q. How prove you, that the Saints have any power to do us good ?

A. Out of Apoc. 2. 26, 27. where Christ hath promised them power over us; To him (saith he) that shall overcome.

come, and keep my works unto the end:  
to him will I give power over Nations:  
and he shall rule them in an iron rod.

Q. How prove you, that it is law-  
full to pray to Angels?

A. Out of Apoc. 1. 4. where S. John  
did it. Grace (saith he) to you, and  
Peace, from Him that Is, that Was, and  
that shall come, and from the seven Spi-  
rits which are in the sight of his Throne.

Q. What other proof have you?

A. Out of the Apoc. 8. 4. where we  
read, that they present the Church-  
es Prayers to God: The smoke of the  
Incense of the Prayers of the Saints as-  
cended from the hand of the Angel before  
God.

Q. How prove you that we may  
pray to Saints?

A. Out of Gen. 48. 16. where Jacob  
taught his children to do it, saying,  
And let my name be invocated upon  
them, the names also of my Fathers A-  
braham and Isaac.

**Q.** How prove you, that they pray for us ?

**A.** Out of the *Apoc.* 8. *The four and twenty Elders fell down before the Lamb, having every one Harps, and Viols full of Omors, which are the prayers of the Saints.*

**Q.** Is it no dishonour to God, for us to pray to Saints, to intercede for us ?

**A.** No: it is not, nor yet to beg it of men; for S. Paul did it; *we hope* (saith he) *that God will deliver us, you also helping in prayer for us,* 2 *Cor.* 1. 11.

### *The Tenth Article.*

**Q.** What is the tenth Article ?

**A.** *The forgiveness of sins.*

**Q.** What understand you by this ?

**A.** I understand, that God is both able and willing to forgive us our sins, if we be heartily sorry for them, and confess them; and hath given power



*expounded. 10. Art. 61*

power to his Church to remit them by Baptism and Penance.

Q. How prove you that ?

A. Out of S. Mat. 9. 8. where it is recorded by the Holy Ghost, That the multitude glorified God, who had given such power unto men, as to forgive sins, (Christ having before proved the said power by a Miracle) v. 6, 7.

Q. Is any sin so great, that God cannot forgive it ?

A. No, there is not; for his mercy is far above our malice.

Q. Can any one mortal sin be remitted without the rest ?

A. It cannot; because the remission of mortal sinne is a renewing of friendship with God by his grace, which can never be effected so long as there remains in us any one mortal sin ?

Q. Can we have absolute certainty that our sins are forgiven us ?

A. Without special revelation we  
can

cannot; I am not guilty in conscience (saith S. Paul) of any thing, but better I am not justified. 2 Cor. 4 4.

Q. What other proof have you?

A. Because a man knoweth not whether he be worthy love or hatred. Eccles.

9. 1.

Q. Can we be certain of our final perseverance?

A. Not without special revelation; and therefore S. Paul saith; I chastise my body, and bring it into subjection, lest when I preach to others, I my self become a Reprobate, 1 Cor. 9 27. And Phil. 2 12. he exhorts, saying, with fear and trembling work out your salvation.

Q. How then shall we have peace of conscience?

A. Because we may have moral certainty, and a most lively hope that our sins are forgiven us by the due use of the Sacraments, which is enough for our said Peace.

*The eleventh Article.*

Q. **W**hat is the eleventh Article?

A. *The Resurrection of the flesh.*

Q. What means this Article?

A. It means, that these very bodies in which we now live, shall at the day of Judgement be all raised up from death to life.

Q. By what means shall this be done?

A. By the omnipotent command of God, and the Ministry of Angels.

Q. How prove you that?

A. Out of 1 Thes. 4. 16. For our Lord in commandment, and in the voice of an Archangel, and in the Trumpet of God, will descend from heaven, and the dead that are in Christ shall rise again first.

Q. Shall the same bodies rise again?

A. The

A. The same in substance though different in qualities.

Q. How prove you that?

A. Out of Job 19 25 26, 27. For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and shall be compassed again with my skin, and in my flesh I shall see God, whom I my self shall see, and mine eyes shall behold, and not another.

Q. What shall be the qualities or dowries of a glorious Body?

A. Impassibility, Agility, Clarity, Subtility.

Q. How prove you its Impassibility, or Incorruptibility?

A. Out of 1 Cor. 15. 53. For this corruptible must do on incorruption; and this mortal do on immortality.

Q. How prove you its Agility?

A. Out of the same Chapter, v. 43, 44. It is sown in infirmity, it shall rise in power, it is sown a natural body, but it shall rise a spiritual body, (that is in

motion and some operation equal to a Spirit;) which also proves its Subtlety.

Q. How prove you its *Clarity*?

A. Out of the same Ch. v. 42. For *star* (saith he) differs from *star* in *glory*, so also the *Resurrection* of the dead. And v. 43. It is sown in *dishonour*, it shall rise in *glory*.

Q. In what space of time shall the dead rise, and the Elect be thus changed?

A. In a moment, in the twinkling of an eye, 1 Cor. 15 51, 52.

Q At what age and stature shall men rise?

A. At perfect age, which is 33. and in that stature which they should have had at perfect age, without deformity by defect or excess.

Q. How prove you that?

A. Out of Ephes. 4. 13, 14. The Church shall last until we all meet into a perfect man, into the measure of the age

age of the fulness of Christ.

*Q.* What example have you in nature for the Resurrection?

*A.* A grain of Corn; which first rots in the earth, and then springs up and lives again.

*Q.* What benefit have we by the knowledge of the Resurrection?

*A.* It imboldens us to suffer persecution, and death it self, in hope of future glory, according to that of S. Paul, *For the sufferings of these times are not condict to that future glory which shall be revealed in us.* Rom 8.18.

### *The twelfth Article.*

*Q.* **VV**hat is the twelfth Article?

*A.* And life ever lasting.

*Q.* Why is this the last Article?

*A.* Because everlasting life is the last end of man, and the last reward we expect by Faith.

*Q.* What

*expounded. 12. Art. 67*

Q. What understand you by this Article ?

A. I understand, that such as keep the *Commandments*, and die in *State* of grace, shall live with God in bliss for ever.

Q. How prove you, that keeping the *Commandments* is of necessity for the obtaining it ?

A. Out of *S. Mat. 19. 17.* where *Christ* said to the young man, asking what he should do to obtain it, *If thou wilt enter into life, keep the Commandments.*

Q. Is everlasting life given as a reward of our good works ?

A. It is, according to *Rom. 2. 6, 7.* *God will render to every one according to his works; to them truly that according to patience in good works seek glory and honor, and incorruption, life everlasting, &c.*

Q. Were all men created for everlasting life ?

F

A. They

A. They were? for God would have all men to be saved, 1 Tim. 1. 4. He willeth not the death of any sinner, but rather that he be converted and live.

Q. Why then are many damned?

A. By reason of their own wilfull transgression of Gods Law, and final impenitence.

Q. How prove you that man is the free cause of his own sin and damnation.

A. First, out of Job 24. 23. God (saith he) hath given him place for Penance, but he abuseth it unto pride.

Secondly, out of Hos. 13. 9. Thy perdition is from thy self, O Israel, in me only is thy aid.

Thirdly, out of Rom. 2. 4. The benignity of God calls thee to repentance, but thou heapest to thy self wrath and indignation, according to thy own impenitent heart.



*Expounded. 12. Art. 69*

Q. In what consists everlasting life?

A. In the clear vision and fruition of God, according to that of our Saviour in *S. John 17. 3. This is life everlasting, that they know thee the only true God, and whom thou hast sent Jesus Christ.*

Q. Shal we see nothing else in Heaven but God?

A. Yes; all the Attributes and Processions of God, and in Him also, as in a Mirrour or Looking-glass, the Natures and Perfections of all Creatures; for he contains all things in himself in a most eminent manner.

Q. How prove you that?

A. Out of *Rom. 11. v. last. From whom all things, by whom all things, to whom all things.*

Q. What effect will follow out of the clear vision and fruition of God?

A. Divine love, stedfast possession,

and ineffable joy; and out of that praise, jubilation, and thanksgiving for ever.

Q. What means the word *Amen*?

A. It means that the whole *Creed* is divine truth, and therefore we must heartily assent to it.

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## CHAP. IV.

### *Hope and Prayer explicated.*

Q. **V**What is *Hope*?

A. It is a virtue infused by God into the Soul, by which we have a confident expectation of Glory, to be obtained by the grace and merits of *Christ*, and our own merits proceeding from his Grace.

Q. On what is that confidence chiefly grounded?

A. O

A. On the Merits and Promises of Christ, who hath promised glory to such as hope in him and do his works; as also grace, whereby to do them.

Q. Are our good works then meritorious of a reward of glory?

A. As proceeding from the grace of Christ, and built upon his promises, they are.

Q. How prove you that?

A. First, out of S. Mark 9. 41. For whosoever shall give you to drink a cup of water in my Name; because you are Christs, Amen I say to you, he shall not lose his reward.

Secondly, out of 1 Cor. 3. 9. And every one shall receive his own reward, according to his own labour, for we are Gods co-adjutors.

Thirdly, out of S. Mat. 5. 11. Blessed are ye (saith our Lord) when they shall revile and persecute you; for very great is your reward in heaven.

Q. Is it lawfull for us to do good works,

works in hope of a reward?

A. Not onely lawfull, but laudable, according to that, *I have inclined my heart to do thy justifications for ever, for a reward, Psal. 118. 112.*

Q. What other proof have you?

A. Out of *1 John 3. 22.* Whatsoever (saith he) we shall ask of God, we shall receive of him, because we keep his Commandments, and do those things that are pleasing before him.

Q. How declare you the necessity of Hope?

A. Because it produces in us obedience to the Law of God, as also a willingness to suffer for his sake, and final perseverance.

Q. How prove you that?

A. Out of *Job 13. 15.* Although he kill me, yet will I hope in him. And *Psal. 55. 5.* In God have I hoped, I will not fear what flesh can do unto me.

Q. Is Hope available to the remission of sins?

A. It

A. It is : according to the Psalmist,  
Him that hopeth in our Lord, mercy shall  
incompass, Psal. 31. 10. And, Our Lord  
is well pleased in them that hope and  
trust in his mercy. Psal. 146. 11.

Q. What other good doth Hope?

A. It moves us to devout and hum-  
ble Prayer.

Q. What is Prayer?

A. It is a lifting up the mind to  
God, by which we beg for good  
things, and to be freed from evil, or  
by which we bless and praise God.

Q. What are the conditions of  
good Prayer?

A. That it be made with reverence,  
attention, humility, and perseverance.

Q. What vices are opposite to  
Hope?

A. Despair and Presumption.

Q. What is Despair?

A. It is a diffidence in the power of  
God, and merits of Christ, as if they  
were not of force enough to save us.

74 *Hope and Prayer*

Q. What is *Presumption*?

A. It is a foolish and desperate confidence of salvation, without endeavouring to live well, or keep the *Commandements*.

Q. How is *Despair* the cause of sin?

A. Because despairing men are wont to say, *If I shall be damned, I shall be damned, and so use no endeavour to do good, or avoid evil.*

Q. How is *Presumption* the cause of sin?

A. Because presumptuous men use to say, *God is mercifull, and will forgive our sins, how great soever, and at what time soever we do penance; and out of this take liberty to sin.*

Q. How must our hope be ballanced betwixt these two extremes?

A. By *filial fear*, and an humble distrust of our own works, as they are ours.

Q. Is prayer good against both these?

A. It

A. It is, according to that of S. Luke 22.40. Pray ye, that so ye may not fall into temptation.

Q. For what else availeth Prayer?

A. For the avoiding all evils, and the obtaining all benefits.

Q. How prove you that?

A. Out of S. John 16 23. Whatsoever (saith our Saviour) ye shall ask my Father in my Name, he will give it you. And, S. Luke 11. Ask, and it shall be given you, &c.

Q. Is it lawfull to pray in an unknown Tongue.

A. It is; for he that speaks in a Tongue (unknown) speaks not to men, but to God, 1 Cor. 14. 2. and a Petition has the same force, if it be understood by him that is petitioned, whether the Petitioner understand it or no.

Q. What other proof have you?

A. Out of the same Chap. v. 16, 17. where S. Paul saith, But if thou blest

in spirit (that is, in a Tongue unknown) he that supplieth the place of the vulgar, how shall he say *Amen*, &c? thou indeed givest thanks well, but the other is not edified. You see, in it self the thing is good, for he gives thanks well.

*Q.* What means the *Apostle*, when he exhorts us to pray alwayes, 1 Thes. ch. 5.

*A.* He means we should daily spend some time in prayer, according to *S. James 5.17.* Pray for one another that you may be saved; for the continual prayer of a just man avails much.

*Q.* Is it possible to pray alwayes?

*A.* In some sense it is; namely, by offering up all our actions to Gods honour.

*Q.* In what place is prayer best?

*A.* In Churches; because those are places consecrated and deputed to prayers, and there our prayers are elevated by the peculiar presence of God.

and



and his special assistance besought by the Churches Offices in the consecration of those places.

Q. How prove you that ?

A. Out of S. Mat. 18. 20. *Where there be two or three gathered together in my name (saith our Lord) there I am in the midst of them.*

Q. How prove you, that material Churches are of Gods appointment ?

A. First, because God commanded Solomon to build him a Temple, and dedicate it to his service, 2 Paral. 7. 19.

Secondly, out of S. Luke 19. 45, 46. where Christ calleth the material Temple, his House, casting the Buyers and Sellers out of it, *My house (saith he) is the House of Prayer, but ye have made it a Den of Thieves.*

Thirdly, out of S. Luke 18 10, 14. where the Publican ascended to the Temple to pray, and descended into his house justified.

Q. How do you prove it lawfull

to dedicate, or consecrate material Temples?

A. Out of 2 Paralip. c. 7. and out of S. John 10. 22. where it is recorded, that Christ himself kept the Dedication of the Temple in Hierusalem, instituted by Judas Machabeus, Mac. 4. 56, 59.

Q. How do you prove it lawfull to adorn Churches with Tapestry, Pictures, and the like?

A. Out of S. Mark 14. 15. where Christ commanded his last Supper to be prepared in a great Chamber adorned.

Q. What proof have you for the order and number of the Canonical Hours?

A. For Matins, Lauds, and Prime, out of the 53 Psal. Early in the morning will I stand up to thee, early in the morning wilt thou hear my voice.

Q. What for the third, sixth, and ninth hour?

A. For the third, out of Acts 2. 16.

At the third hour the Holy Ghost descended on the Apostles. For the sixth, out of Acts 10.9. Peter and John went up into the higher parts to pray about the sixth hour. And for the ninth, out of Act. 3.1. And at the ninth hour Peter and John went up into the Temple to pray.

Q. What for the Evensong and Compline?

A. That of the Psalmist, Morning and Evening will I declare the works of our Lord, Psal. 54. 18. And again, the lifting up of my hand is as an Evening Sacrifice, Psal. 140. 2.

Q. Is it good to use outward Ceremonies in time of Prayer, as kneeling, knocking the brest, and such like?

A. It is; for they declare the inward reverence and devotion of the heart; and Christ himself prostrated, when he prayed in the Garden, S. Mat. 26. 39. And the poor Publican beat his brest, and cast down his eyes  
in

80 *Hope and Prayer, &c.*

in that prayer by which he merited to descend justified, S. *Luke* 18.13.

Q. Why is the morning so fit a time for prayer ?

A. To open the windows of the Soul to the light of divine Graces, and offer up the works of the whole day to Gods honour.

Q. Why is the evening also ?

A. To shut the windows of the Soul against the darkness of sin, and the illusions of the Devil ; as also to render thanks for all the benefits of the day past.

Q. What things ought we to pray for ?

A. For all good things both spiritual and temporal, and to be free from all evils ; for so our Lord hath taught us by his Prayer.

CHAP. V.

*The Pater Noster, or our Lords  
Prayer expounded.*

**Q. VV**hat is the *Pater Noster*?

*A.* It is the most holy  
Prayer that ever was.

**Q.** Who made it?

*A.* *Christ* our Lord, the eternal Wis-  
dome of his Father, *S. Mat. 6. 9, 10.*

**Q.** Why did he make it?

*A.* To teach us a set form of Pray-  
er, and how we ought to pray.

**Q.** Why did he make it in so short  
and plain a manner?

*A.* That all might be capable of it.

**Q.** What doth it contain?

*A.* All those chief things which  
we

## 82 *Our Lords Prayer*

we can ask or hope for of God.

Q. How many Petitions hath it ?

A. Seven.

Q. What understand you by those words which are prefixed to the Petitions, *Our Father who art in Heaven* ?

A. I understand that God is our Father both by Creation, and by Adoption, if we be in the state of grace; and therefore we may confidently come to him, and beg all blessings of him.

Q. How prove you that ?

A. Out of 1 S. *John* 3.1. See what manner of charity the Father hath given us, that we should be named and be the Sons of God.

Q. Why do we say, *Our Father*, and not *my Father* ?

A. Because God is the common Father of all, and all good Christians must pray for one another, according to that, *The communion of Saints*.

Q. What

Q. What understand you by the words, *who art in heaven?*

A. I understand, that God, who fills heaven and earth, and is in all things, times, and places, is in heaven, in a peculiar manner, declaring and manifesting his glory to the blessed; and therefore when we pray, we must lift up our minds to him, and keep them fixed upon heavenly things.

Q. How prove you that?

A. Out of *Jer. 48. 10.* *Cursed be he that doth the work of God negligently.*

*The first Petition.*

Q. **W**Hat is the first Petition?

A. *Hallowed be thy Name.*

Q. What do we beg by this?

A. That

*A.* That God may be known by the whole world, and that he may be worthily praised, served, and honoured by all his creatures, which cannot be effected, but by his Grace.

*Q.* Who are those that say this Petition ill?

*A.* Such as dishonour the Name of God, by blaspheming, swearing, lying, cursing, and scurrilous discourses.

*The second Petition.*

*Q.* **VV**hat is the second Petition?

*A.* *Thy Kingdome come.*

*Q.* What do we beg of God by this Petition?

*A.* We beg, that our miseries and afflictions in this life may be ended; and that we may be made partakers of his joyfull and heavenly Kingdome.

*Q.* What



Q. What else do we beg ?

A. That Christ may reign in us in this life by grace, and in the next by glory, presenting us a Kingdome to his Father.

Q. Who say this Petition ill ?

A. Such as are willing slaves to sin, and to the Devil.

*The third Petition.*

Q. **VV**hat is the third Petition ?

A. *Thy will be done in earth as it is in heaven.*

Q. What do we beg by this ?

A. That God would enable us by his holy Grace, to keep his Commandments, and obey his will in all things.

Q. What mean you by the words, *in earth as it is in heaven.*

A. We beg by those, that we may  
be

86 *Our Lords Prayer*

be as ready and willing to do the will of God on earth, as the blessed Saints and Angels are in heaven.

*The fourth Petition.*

Q. **W**Hat is the fourth Petition?

A. Give us this day our daily bread.

Q. What do we beg by this?

A. All food and sustenance for our Souls and Bodies.

Q. What is the food of the Soul?

A. The word of God, the holy Sacraments, especially the Blessed Eucharist, and Divine Grace.

Q. How prove you, that by this Petition, Christ intended the blessed Bread of the Eucharist?

A. Because, although we read in S. Luke 11. 3. our daily bread, in S. Mat. 6. 11. we read, our substantial bread.

Q. Why

*expounded.*

S7

Q. Why is the *Eucharist* called, *our daily bread*?

A. Because 'tis daily offer'd for our sins on the Altar, and we ought daily to receive it, at least in spirit and desire.

Q. Who say this Petition ill?

A. Such as are cold and careless in coming to the Sacraments, and in hearing divine Service or Exhortations; And such as ascribe their temporal goods and blessings to their own industry and providence, and not to any special bounty or gift of God.

*The fifth Petition.*

Q. **W**hat is the fifth Petition?

A. *And forgive us our debts, as we forgive our debtors.*

Q. What do we beg by this Petition?

A. That God would pardon us the sins

sins of our life past, as also the punishments which are due unto them.

Q. Why are sins and the penalties of sins called *debts*?

A. Because they make us debtors to the Justice of God, whom by sin we rob of his due honour.

Q. Why is it added, *As we forgive our debtors*?

A. To signifie, that God will not forgive us, unless we also forgive our Brethren; *If you will not forgive men, neither will your Father forgive you your offences, S. Mat. 6. 15.*

Q. Who say this Petition ill?

A. Such as bear malice against their neighbours, and seek revenge.

### *The sixth Petition.*

Q. **VV**hat is the sixth Petition?

A. *And lead us not into temptation?*

Q. What

Q. What do we beg by this ?

A. That God would not permit us to be tempted above our strength.

Q. Doth God tempt any man to sin ?

A. No, God is not a tempter of evils, he tempts no man. S. James 1. 13.

Q. What other proof have you ?

A. Out of Psal. 5. Thou art not a God willing iniquity. And out of Rom. 9. 14. Is there iniquity with God ? No, God forbid.

Q. By whom then are we tempted ?

A. By the Devil, and our own concupiscence. S. Jam. 1. 14.

Q. Can a man live in this world, and be free from all temptations ?

A. Morally speaking, he cannot ; for the whole life of man on earth is a warfare, Job 7. 1.

Q. Why then do we pray to be delivered from temptations ?

A. That we may not be overcome

90 *Our Lords Prayer*

come or vanquish'd by them.

*Q.* Is temptation of it self a sin?

*A.* No, not without consent on our part; nay, it is a great occasion of merit, if we resist it as we ought.

*Q.* How prove you that?

*A.* First, out of *Apoc. 2. 10, 11.* Be thou faithfull until death (saith our Lord) and I will give thee a Crown of life: he that overcometh, shall not be hurt of the second death.

2. Because Christ himself, who never sinned, would be tempted: And the tempter came unto him, &c. *S. Mat.*

4. 3.

*Q.* Are we never overcome, but by our own default?

*A.* Never, according to that answer which was given to *S. Paul*, desiring to be freed from a temptation, *My grace is sufficient for thee.*

*Q.* What other proof have you?

*A.* Out of *S. Jam. 4. 7.* Resist the Devil, and he will flie from you.

*Q.* Who

Q. Who are they that say this *Petition* ill?

A. Such as seek occasions of sin, and wilfully expose themselves unto temptations.

Q. What are the best remedies against temptations?

A. To have recourse by humble Prayer to God, and to his Saints, and to such especially, as have been tempted in the same kind, to resist them valiantly at the first entrance, and to remember often our last things, Death, Judgment, Hell, and Heaven.

*The seventh Petition.*

Q. **W**HAT is the seventh *Petition*?

A. But deliver us from evil.

Q. What do we beg by this *Petition*?

A. That God would deliver us from  
G front

92      *Our Lords Prayer*

from all our evils, both spiritual and temporal, especially from the evils of sin, past, present, and to come.

Q. Who is the authour of all evil of sin?

A. The Devil; for sin in God there is none, 1 S. John 3. 5.

Q. What other proof have you?

A. Out of wisdom 14. 9. *Hateful to God is the impious man and his impiety.*

Q. Who say this Petition ill?

A. They who commit their evils before God, and multiply their sins without remorse.

*Chap.*



CHAP. VI.

*The Haile Mary, or Angelical  
Salutation expounded.*

Q. **VV**hat is the *Haile Mary*?

A. It is a most honourable salutation of the blessed *Virgin Mary*, and a Prayer unto her.

Q. How do you prove it lawfull to honour Her?

A. Out of S. *Luke* 1.48. where (by inspiration from God) she prophesied, saying, *All generations shall call me blessed.*

Q. How many parts hath the *Haile Mary*?

A. It hath three parts.

Q. What is the first part?

A. *Haile Mary full of grace, our Lord is with thee.*

Q. Who made this part?

A. The *H. Ghost*, though it was delivered by the *Angel Gabriel*, *S. Luk. 1. 29*

Q. What signifies the word *Hail*?

A. It signifies, *Rejoyce*, or be glad, O Mother of God.

Q. Why do we invite her by this Prayer to rejoyce?

A. Because it renews the memory of her blessed Sons conception, which is an infinite cause of joy to her and the whole Court of heaven.

Q. What signifies the word *Mary*?

A. It signifies *Star of the Sea*.

Q. Why is she properly called *Star of the Sea*?

A. Because she shines to us by her exemplar vertues in this *Sea* of miseries, like a most glorious star.

Q. What mean you by the words, *Full of grace*?

A. I mean that the blessed Virgin had a special fulness and prerogative of *Grace*, for the conception of her Son.

Q. What

Q. What means, *our Lord is with thee?*

A. It means, that the whole *Trinity* was with her at that time in a particular manner.

Q. How declare you that?

A. Because the Father was with her, as with his *Spouse*, the Son; as with his *Mother*, the Holy Ghost was with her, as with his choicest *Tabernacle*.

Q. Are they now also with her?

A. They are in glory, and will be so for all eternity.

*The second part of the  
Hail Mary.*

Q. **W**Hat is the second part of it?

A. *Blessed art thou among women, blessed is the fruit of thy womb*  
**JESUS.**

Q. Who made this part?

G 3

A. These

*A.* These words, *blessed art thou among women*, were first delivered by the Angel; and after with the rest, uttered by *S. Elizabeth*, being inspired by the Holy Ghost, *S. Luke* 1. 28, 42.

*Q.* What understand you by *Blessed art thou among women*?

*A.* I understand, she alone was chosen out among all women to be the Mother of God, and therefore ought to be blessed and praised by all women.

*Q.* Why by married women?

*A.* Because their children are made the Sons of God by the Nativity and merits of her Son, for whom she always daily begs blessings.

*Q.* Why by Virgins?

*A.* Because she is their Queen, and chiefest Patroness, and obtains for them of her Son *Jesus*, the gift of Chastity.

*Q.* Why by widows?

*A.* Because she is their best example

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ple, and Advocate to their Spouse, her  
Son.

*Q.* What means, *Blessed is the fruit  
of thy womb, Jesus?*

*A.* It means, that *Jesus* is her true  
and natural Son, and in him she is the  
Author of all our blessings, and to be  
blessed both by men and *Angels*.

*Q.* Why are we *Catholics* such  
great honourers of the Name *Jesus*?

*A.* Because it is a Name above all  
Names, as you have heard in the  
Creed; and as *S. Paul* exhorts saying,  
*All whatsoever ye do in word or work,*  
*do all in the Name of our Lord Jesus*  
*Christ, giving thanks to God the Father*  
*by him, Col. 3. 17.*

*The third part of the  
Hail Mary.*

*QVV*hat is the third part of the  
*Hail Mary?*

*A. Holy*

98      *The Hail Mary, &c.*

*A. Holy Mary mother of God, pray for us sinners, now, and at the hour of our death. Amen.*

*Q. Who made this part ?*

*A. The holy Catholick Church, in the Council of Ephesus, the year of our Lord 431. Pope Celestine presiding against Nestor the Heretick, who denied our Blessed Lady to be the Mother of God, and would have her only called the Mother of Christ. See Baronius Tom. 5. An. 431.*

*Q. What means, pray for us sinners now ?*

*A. It means, that we need divine assistance every moment.*

*Q. What means, and at the hour of our death ?*

*A. It meaneth, that we then especially shall need the aid of blessed Mary and her Son Jesus, and therefore do now daily beg it : the word Amen signifies, let it be done, or so be it.*

**C H A P.**

## CHAP. VII.

*Charity Expounded.*

Q. **W**Hat is *Charity*?

A. It is the gift of God, or a supernatural quality infused by God into the soul of man, by which we love God above all things, and our neighbour as our selves.

Q. Why is it called, *supernatural*?

A. Because it is not in the power of nature to obtain, but by the special grace and gift of God.

Q. Is charity imputed, as *Protestants* would have it, or is it a quality truly inherent in the soul?

A. It is truly inherent in the Soul, as wisdom is inherent in a soul that is wise, and love in a soul that loveth.

Q. How

Q. How prove you that ?

A. First, out of Rom 5.5. The charity of God which is poured forth in our hearts by the Holy Ghost which is given  
365.

2. Out of Dan. 6. 22. Before him (i. God.) justice hath been found in me.

3. Out of Eph. 3. 17 18. where S. Paul prays for his brethren, that Christ may dwell in their hearts by Faith, rooted and founded in Charity.

Q. What is it to love God above all things ?

A. To be willing to lose all things, rather than the Grace and Love of God by mortal sin.

Q. Who have this love ?

A. They who keep the Commandments of God, according to that, This is the charity of God, that we keep his Commandments, and his Commandments are not heavy, 1 S. Joh. 5.3.

Q. Hath not he Charity then, that breaks any of the Commandments ?

A. H



*A.* He hath not; for he that saith, he knoweth God, and doth not keep his Commandements, is a liar, and the truth is not in him, 1 S. Joh. 2. 4.

*Q.* What is it to love our neighbour as our selves?

*A.* To wish him as much good as we wish our selves, and to do him no wrong.

*Q.* Who is our neighbour?

*A.* All men, women, and children, and especially Catholicks.

*Q.* Why so?

*A.* Because they are the Images of God, and redeemed with the blood of Christ.

*Q.* Why especially Catholicks?

*A.* Because they are all Members of the mystical Body of Christ, which is the Church.

*Q.* Whence ariseth the obligation of loving our neighbour?

*A.* Because God hath commanded us; and if one shall say, I love God,

at. 3.

and hateth his brother, he is a liar, 1 S  
John 4. 20.

Q. Are we not also bound to love  
our enemies ?

A. We are ; according to that, I  
was said of old, Thou shalt not kill, but  
I say unto you, love your enemies, S. Mat  
5. 44.

Q. What kind of love are we bound  
to shew to our enemies ?

A. We are bound to use a civil ca-  
riage towards them, to pray for them  
in general, and to be in preparation of  
mind to do any charitable office for  
them, when their extreme or moral  
necessity shall require it.

Q. What is the highest act of Cha-  
rity ?

A. To give our life for Gods ho-  
nour, or the salvation of our neigh-  
bour.

Q. Why is Charity the greatest, and  
most excellent of virtues ?

A. Because it is the life of all the  
rest

rest, Faith without works is dead. S.  
James 2.26.

Q. What state of life do you conceive to be of greatest perfection?

A. That which of its own nature and proper institution obligeth to the highest and greatest Charity; for Charity is perfection; and such is the state not onely of Bishops, but also (as many probably think) of Pastors, who have the charge of Souls.

Q. How prove you that?

A. Out of S. John 15.13. Greater Charity then this no man hath, that a man yield his life for his friends, which is the proper obligation of every Parish Priest, according to that, The good Pastor giveth his life for his sheep. S. John 10.11.

Q. How prove you the necessity of Charity?

A. Out of 1 S. John 4.17. He that remains in Charity, remains in God, and God in him. And ch. 3. v. 14.

## 104 *Of the Commandements*

*He that loves not, remains in death.*

Q. What are the effects of Charity?

A. It remits all sins, Charity covers a multitude of sins, S. *Jam.* 5. 20. and gives spiritual life to the Soul. In this we know that we are translated from death to life, because we love the Brethren, 1 S. *John* 3. 14.

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## CHAP. VIII.

### *Of the Commandements in general.*

Q. **V**What is the principal aim or end of the Commandements?

A. To teach us the will and pleasure of the eternal God, or the love of God and our neighbour, *He that loves his neighbour, hath fulfilled the Law,* *Rom.* 13. 9.

Q. Why

*Q.* Why are the *Commandements* (excepting the determination of the *Sabbath day*) called the *Commandements of the Law of Nature*.

*A.* Because God wrote them in the heart of man at his creation, being the very Dictates of natural reason.

*Q.* When did he renew them in the written Law?

*A.* When he gave them to *Moses* on Mount *Sinai* in *Thunder* and *Lightning*, written in two *Tables of stone*, *Exod. 20.*

*Q.* Why in *Thunder* and *Lightning*?

*A.* To move us to a carefull observance of them.

*Q.* Are all men bound to know the *Commandements*?

*A.* For the substance of them they are; because they are the rule of our whole life and actions.

*Q.* How do you prove them to be *ancient*?

H 2

A. Out

## 106 Of the Commandements

A. Out of *Deut. 4 13*. He shewed you his Covenant which he commanded you to do, and the ten words which he wrote in the two Tables of stone.

Q. By what kind of sins are the Commandements broken?

A. By *Mortal sins* one'y; for *Venial sins* are not contrary to the end of the Commandements, which is *Charity*, and therefore not against (properly speaking) but beside the Commandements.

Q. How declare you that?

A. Because a *Venial sin*, for example, an idle word, an officious or jesting lie, which hurts nobody, the theft of a *pin* or an *apple*, is not of weight enough to break *Charity* betwixt man and man, much less betwixt God and man.

Q. Is it possible for us to keep all the Commandements?

A. Not onely possible, but necessary and easie, by the assistance of God's Grace.

Q. How

Q. How declare you that?

A. Because God is no Tyrant to command impossibilities under pain of eternal damnation, as he doth the keeping his *Commandments*?

Q. How prove you that?

A. First, out of *Exod. 20. 34.* and *Deut. 27. 31.* where he often commands them to be kept, threatening grievous punishments to such as break them.

Secondly, out of *S. Mat. 5. 20.* He therefore that shall break one of these least *Commandments*, and teach men so to do, shall be called least in the Kingdom of Heaven; but he that shall do and teach them, shall be called great in the Kingdom of Heaven.

Thirdly, out of *S. Mat. 11. 19, 30.* Take my yoke upon you, (saith our Lord) for my yoke is sweet, and my burden light. And again, *1 S. John 5. 3.* His *Commandments* are not heavy.

Q. Hath God ever Promised to

## 108 *Of the Commandements*

inable men to keep them?

A. He hateth, and also actually to make them keep and do them?

Q. How prove you that?

A. Out of *Ezek. 36. 27.* *I will put my Spirit in the middle of you, (saith our Lord) and I will make that ye walk in my Precepts, and keep my Judgments, and do them.*

And again, *ch. 37. v. 24.* *They shall be my people, and I will be their God, they shall be one Pastor of them all, they shall walk in my Judgments, and keep my Commandements, and do them.*

Q. How do you prove that any have kept them?

A. Out of *S. Luke 1. 6.* *Zachary and Elizabeth were both just before God, walking in all the Commandements and Justifications of our Lord without reproach.*

Q. How prove you the keeping of them to be necessary to salvation?

A. First, out of *S. Mat. 19. 17.* *If thou wilt*



wilt enter into life (saith our Lord )  
keep the Commandements.

Secondly, out of S. Luke 19. 25. 28.  
where, when the Lawyer had asked  
what he should do to possess everlast-  
ing life, and had repeated the sum of  
the Commandements, Christ answered,  
Do this, and thou shalt live.

Thirdly, out of Rom. 2. 13. Not hear-  
ers of the Law are just with God, but do-  
ers of the Law shall be justified.

## Of the Commandements in particular.

### The first Commandement expounded.

**Q**U<sup>W</sup>hat is the first Commande-  
ment ?

**A.** I am the Lord thy God, who brought  
thee out of the Land of Egypt, and out of  
the house of bondage. Thou shalt not have

## 110 The 1. Commandment

strange Gods before me. Thou shalt not make to thy self a graven thing, nor any similitude that is in heaven above, or in the earth below, or of things that are in the waters under the earth: Thou shalt not adore nor worship them: I am the Lord thy God, strong and jealous, visiting the sins of the Fathers upon their children to the third and fourth generation of them that hate me; And shewing mercy to thousands of those that love me, and keep my Commandments.

Q. What are we commanded by this Precept?

A. To serve, love, adore and worship one onely true, living, and eternal God, and no more.

Q. What are we forbidden by this Precept?

A. To worship any Creature for a God, or give it the honor which is due to God.

Q. What is the honor due to God?

A. Su-

A. Supreme and Sovereign Honor, called by Divines, *Latria*, by which we honor him as the great Master of Life and Death, as our *Creator, Redeemer, Conserver, and Last End.*

Q. How do men sin against this Commandement?

A. By worshipping *Idols* and false Gods; by erring or doubting in faith; by Superstitions and Witchcraft.

Q. How else?

A. By communicating with *Infidels*, or *Hereticks*, by believing Dreams, &c.

Q. How do you prove it a great sin to go to Church with *Hereticks*?

A. Because by so doing we outwardly deny our Faith, and profess their false Faith, at least in our Country, where going to Church is by the Laws of the Land, made a distinctive sign betwixt them and us.

Q. What Scripture have you against it?

112 : *The 1. Commandement*

A. Out of S. I. k 17 23, 24. where Christ forbids it, saying, And they shall say to you, Loe here Christ, Loe there Christ; go ye not, neither do ye follow them.

Q. What other proof have you ?

A. Out of Titus 3. 10, 11. A man that is an Heretic; avoid, knowing that he that is such an one is subverted, and sinneth.

Q. How prove you it unlawfull to go to witches, and Fortune-tellers ?

A. Out of Deut. 18. 10, 11. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or enchanter, or witch, or a charmer, or a niggard, or necromancer, &c. for all these things our Lord abhorreth.

Q. What understand you by those words, Thou shalt not make to thy self a graven thing, &c. Thou shalt not adore them, &c. ?

*A.* I understand, that we must not make *Idols* nor *Images*, nor any graven thing whatsoever, to adore it, as a God, or with Gods honor.

*Q.* Why are not these words expressed at length in many of our short *Catechismes*?

*A.* Because they are sufficiently included in the preceding words, *Thou shalt not have strange (or other) Gods before me.*

*Q.* How declare you that?

*A.* Because, if we must have no other, but one only true God, who created heaven and earth, then it is clear to the reason of every child, that we must not have many Gods, or any graven things for Gods, or adore any other thing, for God.

*Q.* Why do *Protestants*, or those of the new Religions, instead of graven thing, translate graven Image?

*A.* Because they have a will to corrupt the Text, in hope by so doing

## 112 The 1. Commandement

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to

## 114 *The first Commandement*

to perswade ignorant people, that *Catholicks* are *Idolaters*, and break the first Commandement, by making and worshipping holy *Images*.

Q. How do you prove they corrupt the Text ?

A. Because the Hebrew word is *Pesel*, which signifies a graven thing, the *Greek* word is *Idolon*, an *Idol*, and the *Latin* is *Sculptile*, a graven thing ; therefore the word *Image* is a meer corruption.

Q. Is it lawful then to give any honor to the Images of *Christ*, and his *Saints* ?

A. Yes, an inferiour or relative honour, in as much as they represent un-  
tious heavenly things, but not Gods honour, nor yet the honour due to *Saints*.

Q. How prove you that ?

Q. Out of *Exod.* 25. 11, 19, 22.  
where God himself commanded two  
*Cherubins* to be made of beaten Gold,  
and



and to be set on both sides of the Ark, (before which the people were to pray) and promised that he would speak unto them from the middle of the Cherubins: Therefore it is lawful to make Images, and pray before them.

Q. Do not Catholicks pray to Images and Relicks?

A. No, by no means; we pray before them indeed (to keep us from distractions, and help our memories in the expression and apprehension of celestial things) but not to them; for we know well, that they can neither see, nor hear, nor help us.

Q. What other proof have you for the lawful use of Images?

A. First, out of S. John 3. 14. where Christ approves the making and exalting the Brazen Serpent, by which the Israelites were healed in the Desert, and owns it to be an Image or Figure of himself, exalted on the Crose.

## 116 *The 1. Commandement*

Second y, because we read in *Eusebius*, that famous *Church-Historian*, in the year of Christ 31 That Christ himself sent his own Image to King *Abdagar*, and made it also by miracle on the handkerchief of *S. Veronica*, and on his own shroud.

Add to this, that the second *Nicean Conacil*, *Act 7*. Anathematizes Image-breakers, that is, such as shall break them in contempt or scorn, and as such as alledge the places of Scripture which are against *Idols*, against the sacred Images; and also those who say *Catholics* honor Images, as Gods with Sovereign honor.

Q. How could you further satisfy a *Protestant*, that should charge you with Idolatry, in giving Sovereign Honor to Pictures and Images?

A. I would for his satisfaction herein, break a *Crucifix*, or tear a Picture of *Jesus Christ* in pieces, and throw the pieces into the fire; and would

Answer

in *Barro* shew him the *Council of Trent*; *Sess. 25.*  
*orian*, which teaches thus; *Images are not to*  
*ist him* be venerated for any *Vertue or Divinity*  
*g Abda* is believed to be in them, or for any thing  
*on the* that is to be petitioned of them, or for any  
*and* trust or confidence that is to be put in  
 them, as the *Gentiles* did of old, who re-  
 posed their hope and trust in their *Idols*; *but*  
*Nicen* because the honor that is exhibited  
*Image-* to them, is referr'd to the *Prototypes*, re-  
*break* presented by them, &c.

Q. What benefit do we receive by  
*st the* Images?

A. Very great; because they mo-  
*Gods.* vingly represent to us the mysteries of  
 our *Sacred Passion*, as also the mar-  
 tyrdomes and examples of his *Saints*.

Q. Is there not some danger of *Ido-*  
*rtisfic* *latri* in the so frequent use of Images?

A. Truly none at all; for it is not  
 well possible, that any rational Man,  
 who is but meanly instructed in  
 Christianity, should conceive or think  
 a peece of painted Wood or Marble

## 118 *The 1. Commandement*

is that God and Man Christ Jesus, who was born of the *Virgin Mary*, died on the Cross, arose from the dead, ascended into Heaven, and sits now at the right Hand of God.

Q. But how if such inconveniences happen, at least by accident?

A. Let the abuse be mended, and not the good institution taken away or blamed; For mans nature is subject to hurt it self, even in the best things, which must not therefore be given over.

Q. How do you prove it lawfull to paint God the Father like an old man, seeing he is a pure Spirit, and hath no body?

A. Because he appeared to the Prophet *Daniel* in the shape of an old Man, *Dan. 7.* but this is so to be understood, that the Pictures we make, are not the proper Images of God the Father, but of that shape wherein he appeared to *Daniel*. And the like is to be

be understood of the Pictures of *Angels*, to wit, that they are not proper Images of them, according to their spiritual substances, but of the shapes they appeared in to men.

Q. What utility doth accrue to us, by our honoring and canonizing *Saints*?

A. Very great, seeing it much conduceth to the breeding of virtue and the love of God, making us know, that it is possible even for us our selves, to come to the like rewards.

Q. How declare you that?

A. Because the higher esteem we have of the *Saints*, and of the excellency of their state, the more ardent must needs be our desire, and the stronger our courage, to do and undertake, what they did, and practised.

Q. Is it lawfull to honor *Angels* and *Saints*?

A. It is, with *Dulia*, or inferiour honor, proportioned to their Excellency

120 *The 1. Commandement*

cellency, but not as God, nor with Gods honor.

Q. How prove you that ?

A. First, out of *Joshua* 5. 14, 15. where *Joshua* did it: *I am the Prince of the Host of our Lord*, said the *Angel* to *Joshua*, and *Joshua* fell flat on the ground, and adoring said, *what speaks my Lord unto his servant ?*

Secondly, *Apoc.* 22. 9. where *S. John* did it, (though the *Angel* had once before willed him not to do it, in regard of his Apostolical dignity, *ch.* 19. v. 10.) And *I fell down* (saith he) *to adore before the feet of the Angel, who shewed me these things.*

Q. Is it lawfull to honor the Reliques of Saints ?

A. With a relative Honor it is, but not with Gods honour.

Q. How prove you that ?

A. First, because a dead man was raised from death to life, by touching the bones of *Eliseus* the Prophet, *4 Kings* 13. 21. Se-

Secondly, out of *S. Mat. 9. 20, 21.* where we read, the woman was healed of her Bloudy Flux, by but touching the hem of our Saviours Garment, and believing that it would heal her.

Thirdly, out of *Acts 19. 12.* The Handkerchiefs and Aprons which had but touched the body of *S. Paul*, cast out Devil, and cured all diseases.

Q. How prove you, that dead and inanimate things (for example, Medals, Crosses, Churches, Bread, Water, and the like) are capable of sanctity and honor?

A. First, out of *Josh. 5. 15.* and *Numb. 22. 21.* where the Angel saith to *Moses*, and *Joshua*, Loos the shoes from thy feet, for the ground whereon thou standest is holy ground.

Secondly, out of *S. Mat. 23. 17, 18.* where we read, that the Temple sanctifieth the Gold, and the Altar the Gift. Ye fools and blind (saith our Lord) whether is greater, the Gold,

## 122 The 1. Commandement

or the Temple that sanctifieth the Gold?  
The Gift, or the Altar that sanctifieth  
the Gift?

Thirdly, out of 1 Tim. 4. 45. Every  
creature of God is sanctified by the  
Word of God and Prayer. And out of  
2 S. Pet. 1. 18. where he calls the  
mountain Tabor, a holy hill; because  
Christ was transfigured upon it.

Q. How prove you, that Pilgrima-  
ges to holy places, as to Mount Calva-  
ry, Mount Tabor, and the Sepulcher of  
Christ, are laudable and pious practi-  
ses?

A. First, out of Deut. 6. 16. where  
God himself commanded, That thrice  
a year all the people should come up  
unto Hierusalem, to adore and make  
their Offerings to him.

2. The example of Christ himself,  
our blessed Lady, and S. Joseph, who  
went up to Hierusalem at the solemn day  
of the Pasche. - S. Luke 2. 41, 42.

3. Out of Acts 8. 29, 38. where the  
Ethiopian



*Ethiopian Eunuch*, going on Pilgrimage to Jerusalem, was in his return converted and baptized by *S. Philip*: so pleasing was his Pilgrimage to God.

Finally, because it was foretold by the *Prophets*, that those places, which *Christ* sanctified by his *Passion*, should be of great Pilgrimage and adoration. *We will adore* (saith *David*) *in the place where his feet stood*, *Psal. 121.* And *To him shall the Gentiles pray, and his Sepulcher shall be glorious.* *Isa. 11. 10.*

Q. How do you prove it lawfull to go on Pilgrimage to the Shrines of *Saints*?

A. Because (as you have heard already) their *Reliques* are holy and venerable things, and God is pleased to work great Cures and Miracles by them, for such as are devout honorers of them.

Q. Is there any power now in the Church to do Miracles?

A. There

## 124 *The 1. Commandement*

*A.* There is, according to that unlimited promise of *Christ*, *Them that believe in me, these signs follow ; in my Name they shall cast out Devils, they shall speak with new tongues, they shall lay hands upon the sick, and they shall be whole.* *S. Mark 16. 17.*

*Q.* Have these things been done in later Ages ?

*A.* They have, and are, as you may see in the unquestionable Histories and Records of all Catholick Countreys ; where many great *Miracles* wrought by the Servants of God, and especially at the *Pilgrimages* and *Shrines of Saints*, are yearly registred under the Depositions of eye-witnesses, men above all exceptions ; which cannot be denied, unless we deny all History.

*Q.* Why then do the pretended *Reformers* say, that *Miracles* are ceased ?

*A.* Because they and their Sect-masters

masters have never yet been able to do any, in confirmation of their Errors.

Q. Why are so few done here in England?

A. By reason of the incredulity of *Sectaries*.

Q. What necessity is there of the belief of *Miracles*?

A. Doubtless very great: because the belief of *Miracles* well grounded, makes men extremely apprehensive of the presence of God, and his immediate government of humane affairs, so that he who absolutely denies *Miracles*, is to be suspected of not believing particular providence, which is the main string on which all Christianity depends.

*The second Commandement  
Expounded.*

Q. **VV**Hat is the second Com-  
mandement ?

A. *Thou shalt not take the Name of  
the Lord thy God in vain.*

Q. What is forbidden by this Pre-  
cept ?

A. All false, rash, and unnecessary  
Oaths.

Q. What kind of sins are false and  
rash Oaths ?

A. Mortal sins, if they be voluntary  
and deliberate ; because by such Oaths  
we call God to witnesses to a lie ; or at  
least, to an incertainty.

Q. What are the necessary condi-  
tions of a lawfull Oath ?

A. *Truth*, that we hurt not Gods  
*Honor* ; *Justice*, that we wrong not  
our neighbor ; and *Judgment*, that

we swear not vainly.

Q. What is a just cause of an Oath?

A. Gods Honour, our own, or our neighbours lawful good and defence.

Q. If a man swear to do that which is evil, is he bound to keep his oath?

A. No: he is bound not to keep it; for an oath is not a bond of iniquity.

Q. How prove you a vain or jesting oath to be a sin?

A. Out of S. Mat. 5. 34. It was said of old (saith our Lord) thou shalt not commit perjury: But I say unto you not to swear at all, that is, without just cause.

Q. What other proof have you?

A. Out of S. Jam. 5. 12. But above all things swear ye not; neither by heaven nor earth, nor any other creature. But let your talk be yea, yea, no, no, that ye fall not under Judgment.

Q. What else is prohibited by this Precept?

128 *The third Commandement.*

*A.* All cursing and blaspheming.

*Q.* How else do men sin against the  
Precept?

*A.* By breaking lawful Vows, and  
by making or keeping unlawful ones.

*Q.* What is a *Vow*?

*A.* It is a deliberate and voluntary  
promise made to God, of some better  
good.

*Q.* How do you prove it lawful  
to make Vows?

*A.* Out of *Ezay* 19. 21. *They shall*  
*make Vows unto our Lord and shall perform*  
*them.*

*Q.* What is commanded by the  
Precept?

*A.* To speak alwayes with reverence  
of God and his Saints.

*The third Commandement  
expounded.*

*Q. VV*hat is the third Commandement?

*A. R*

A. Remember thou keep holy the Sabbath day.

Q. When began the Sabbath to be kept?

A. From the very Creation of the world: For then God blessed it and rested on it from all his works, Gen. 2. 2.

Q. When was this Commandement renewed?

A. In the old Law, when God gave the Commandements to Moses on Mount Sinai, written with his own finger in two Tables of Stone, Exod. 20.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferiour to the Creation of the world.

Q. By whom was it changed?

A. By the Governours of the Church, the Apostles, who also kept it, for

130 *The third Commandment.*

*S. John was in spirit on the Dominical day (which was Sunday) Apoc. I. 10.*

Q. How prove you that the Church hath power to command Feasts and Holy dayes?

A. By this very act of changing the Sabbath into the Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday so strictly, and breaking most other Feasts commanded by the same Church.

Q. How declare you that?

A. Because by keeping Sunday, they acknowledge the Churches power to ordain Feasts, and to command them under sin, and by not keeping the rest by her commanded, they again deny in fact the same power.

Q. What other proof have you?

A. Out of *S. John 10. 22.* where we read, that Christ himself was present, and kept the Dedication of the Temple in Jerusalem, a Feast ordained



ed by *Judas Machabæus*, 1 *Mac.* 4.

And out of *Acts* 2. 1. where the *A-*  
*postles*, keeping the Feast of *Pentecost*,  
were all filled with the *Holy ghost*.  
Neither do the generality of *Prote-*  
*stants* as yet dissent from this, though  
some have lately prohibited and pro-  
phaned both it, and the most holy  
Feast of the *Resurrection*.

Q. What command have you from  
God for obedience to the Church in  
things of this nature ?

A. Out of *Acts* 15. 40, 41. where we  
read, that *S. Paul* went about confirming  
the Churches, and commanding them to  
keep the preceptt of the *Apostles*, and  
the *Ancients*. And out of *S. Luke* 10. 16.  
He that heareth you, heareth me, and he  
that despiseth you (the Church) de-  
spiseth me.

Q. May Temporal Princes and the  
Laity make a Holy day ?

A. With consent and approbati-  
on of the Church, they may; other-  
wise

### 132 *The third Commandement*

wise not: because that is an act of spiritual jurisdiction.

*Q.* For what end doth the Church ordain *Holy dayes*?

*A.* For the increase of piety, and in memory of special benefits received from God.

*Q.* If keeping the Sunday be a Church precept, why is it numbred in the Decalogue, which are the Commandements of God, and of the law of Nature?

*A.* Because the substance or chief part of it, namely, *That a day be set apart for the service of God*, is of divine Right, and of the law of Nature, though the determinating this particular day, *Sunday*, rather then *Saturday*, be a Church-Ordinance and Precept.

*Q.* Did not Christ when he confirmed the rest, confirm also this Commandement?

*A.* Inasmuch as it belonged to the Law of Nature, he did; but not as it be-

act of belonged to the *Ceremonial Law* of  
the *Jews*, and was affixed to *Saturday*;  
therefore now we are not bound to  
keep the *Saturday*.

Q. Why so, I pray you ?

A. Because that particular day was  
a command of the *Ceremonial Law*  
of the *Jews*, which was abrogated,  
and ceased to oblige after the death  
of *Christ*.

Q. To what are we obliged by this  
precept ?

A. To spend the *Sunday* in *Prayer*  
and *Divine service*.

Q. What is the best means to san-  
ctify the *Sunday* ?

A. By hearing *Mass*, confessing our  
*sins*, *Communicating*, hearing *Sermons*,  
and reading good *Books*.

Q. what is forbidden by this Pre-  
cept ?

A. All prophane employments, and  
servile labours, excepting such as are  
of necessity, as dressing meat, serving  
cattel,

### 134 *The third Commendement*

cattel, &c. or such as appertain to Piety, and the works of Mercy.

Q. Who break this *Commandment*?

A. Such as without necessity spend any considerable part of the *Sunday* in servile labours.

Q. How else is the *Sunday* profaned?

A. By spending all the morning lazy lying in bed, or vain attiring of selves; by missing *Divine Service*, where we may hear it, or spending much the day in drinking, gaming, dancing, or the like.

Q. Is there any thing now in the first *Table* of the *Law* impossible to be observed?

A. No certainly: for nothing can be more easie and delightful to the true lover of God, then to do all things that are here commanded.

Q. Why do you now divide the *Tables* of the moral *Law* into three

and seven, whereas anciently some Fathers assigned four to the first Tables, and six to the last?

A. Concerning the manner of limiting the number of Commandements to each Table, the Scripture sayes nothing, not so much as which is the third, which the fourth Commandement, and therefore it is in itself indifferent; Saint *Hierom* divides them into four and six, which is nowhere condemned; Saint *Augustine* into three and seven, who is more generally followed; but indeed the matter is of no great importance how we reckon them, so we retain them in our Books and keep them in our lives.

Q. But what reason can justify the omission of so great a part of the Text, when we transcribe the Commandements into our Catechismes?

A. Such Books, being composed principally for the unlearned, are by the

¶ 36 *The third Commandement.*

the Pastors of the Church abridge  
into the shortest and easiest meth  
they can, prudently condescending  
to the weak memories and low cap  
cities of the people; nor can the  
Church be accused of the least sh  
dow of corrupting or omitting a  
part of the Commandements, or  
Gods Word; since in no Catholi  
Bible is there one syllable left out  
And whether the first Command  
ment (after this account) be divide  
& the last two united; or contrariwise  
the last divided, and the first unite  
is not at all material, the whole re  
Commandements being intirely co  
gained in both or either way.

Th

## The second Table of the Law.

### *The fourth Commandment expounded.*

**QVVH**at is the fourth *Commandment*?

*A. Honour thy Father and Mother.*

**Q.** What are we commanded by this Precept?

*A. To love, reverence, obey and relieve our parents in their wants.*

**Q.** Why to love them?

*A. Because under God they are the chief causes of our very life and being, and do not only bring us forth with much grief and pain, but bring us up with much love, labour and solicitude.*

**Q.** How are we bound to reverence them?

*A. Nos*

**A.** Not only inwardly in our hearts but also outwardly in our carriage and comportment.

Q. Why to obey them ?

A. Because they are Gods viz  
rents, and have received power from  
him (from whom is all paternity  
Heaven and Earth) both to direct,  
instruct, and correct us.

Q. In what things are we bound to obey our Parents?

A. In all that are not sin, according to that, *Children obey your parents in the Lord, for that is well pleasing to God, Col. 3. 21.*

Q. What is prohibited by this  
cept?

A. All frowneſs, ſtubborneſs,  
diſobedience to Parents.

Q. What is the reward of dutiful children?

A. A long and happy life, good children (if they marry) and a good death.

Q. What is the reward of un-  
fai children?



ur heart A. A short and sinfull life, accom-  
riage as nished with an untimely death, witness  
he example of *Absolon*, 2 King. 18. 14.

Q. What other proof have you ?

ds 2 ier A. That of *Prov. 30. 17.* The eye that  
wer from orneth his father, and despiseth the  
ternity revel of his mother in bearing him, let  
irect, in ravens of the torrent pick out, and  
the young of the Eagle eat it.

bound Q. What signifies the word Father?

according A. It signifies not onely our corpo-  
arents Parents, but also our Ghostly Fa-  
thers, and all lawfull Superiours.

asking un Q. What do we ow to Ghostly Fathers?

this P A. Love, reverence, obedience, and  
Penance.

Q. Why love ?

ness, and A. Because they are the Fathers  
and Feeders of our Souls, and, under  
of duill God and his Saints, the Instrumental  
causes of all our spiritual goods : For  
ood child Christ Jesus by the Gospel I begat you  
od death, (saith S. Paul) 2 Cor. 4. 15.

f unduties Q. Why reverence ?

A.

K

A. Be-

140 *The 4. Commandement*

*A.* Because they are Gods An-  
ed, and represent the person of Ch

*Q.* Why obedience?

*A.* Because God hath appoi-  
them to be our spiritual Past  
Guides and Governours.

*Q.* In what are we bound to  
them?

*A.* In all things belonging to Fa-  
Doctrines, and the government of  
Souls?

*Q.* Is any great honour due  
Priests and Ghostly Fathers?

*A.* There is; according to the  
S. Paul, *The Priests that rule well,*  
*them be deemed worthy of double ho-*  
*especially they that labor in the word*  
*Doctrine.* 1 Tim. 5. 17.

*Q.* How may we sin against Pri-  
and Ghostly Fathers?

*A.* By disobeying, or detrac-  
them, or believing slanderous rep-  
of them, upon meer hearsay, or  
testimony of insufficient witnesses,  
without witness.

*Q.* W

Q. What testimony is sufficient against a Priest?

A. I will tell you out of Saint Pauls mouth: *Against a Priest* (saith he to Timothy, Bishop of Ephesus) *receive not an accusation under two or three witnesses*, 1 Tim. 5. 19. and v. 21. *I testifie before God and Jesus Christ, that thou keep these things without prejudice, and do nothing by declining to the one part.*

Q. Is it convenient to ask a Blessing of Priests?

A. It is; because they give it in the name and person of Christ.

Q. What Warrant have you for it?

A. First, out of S. Mark 10. 16 where Christ laying his hands upon the Children, blessed them.

Secondly, the example of Melchisedek, blessing Abraham; upon which S. Paul saith, *without all contradiction, that which is less is blessed of the better.* Heb. 7. 7.

Q. What Scripture have you for obedience

## 142 The Church-Precepts

bedience to Priests ?

A. Heb. 13. 17. Obey your Prelates and be Subject to them ; for they watch as being to render an account for your Souls. And in the old Law, disobedience to the Priest was punished with death, Deut. 17. 12.

Q. In what are we bound under sin, to obey Kings and temporal Magistrates ?

A. In all things (which are not sin) belonging to the good and peace of the Common-wealth.

Q. How prove you that ?

A. First, out of Rom. 13. 1. Let every soul be subject to the higher Powers, for there is no Power but of God ; he therefore that resists Power, resists the Ordinance of God.

Secondly, out of 1 S. Pet. 2. 14, 15. Be ye subject to every creature for Gods sake whether to the King, as excelling, or to Magistrates, as sent by him to the re-venge of Malefactors.

Q. What

**Q.** What if Kings or Magistrates command us to do sin, or things against our conscience?

**A.** Then we must answer them with the Apostles, we must obey God, rather than men. *Act. 5.29.*

**Q.** In what are Servants bound to obey their Masters?

**A.** In all things that are not sin, belonging to their charge.

**Q.** How prove you that?

**A.** Out of *Col. 3.22.* Servants obey in all things your Masters, according to the flesh, not serving the eye, as pleasing men, but in simplicity of heart, as pleasing God.

**Q.** How do Servants sin against their Masters?

**A.** By neglecting their commands, stealing, embezzeling, or spoiling their goods, &c.

*The fifth Commandement  
expounded.*

Q. **VV**hat is the fifth Commandement?

A. *Thou shalt not kill.*

Q. What is prohibited by this?

A. All murther, unjust shedding of blood, fighting and quarrelling.

Q. Is it not lawfull to kill in any case?

A. Yes, in a just War, or when publick Justice requires it; *For the Magistrate beareth not the sword without cause, Rom. 13. 4.* As also, in the blameless defence of our own, or our innocent neighbours life, against an unjust Invader.

Q. Is it lawfull to fight Duels, appointing a set time and place, for private Interest, or Puntilio's of honor?

A. No, by no means; for the Church

Church hath forbidden it under Excommunication, to be incurred *Ipsa facto*; and such as die in Duels, can neither have Christian burial, nor be prayed for by the Church.

Q. How prove you all fighting and quarrelling to be unlawfull?

A. Out of S. Mat. 5. 39. You have heard (saith Christ) it was said of old, an eye for an eye, and a tooth for a tooth; but I say unto you not to resist evil, but if any one strike thee on the right cheek, turn to him also the other.

Q. What else is forbidden by this Precept?

A. To seek, wish, or desire our own, or any other mans death, out of impatience, or passion; or to cause women with child to miscarry.

The sixth Commandement  
expounded.

Q. **VV**hat is the sixth Commandment?

A. Thou shalt not commit adultery?

Q. What is prohibited by this Precept?

A. All carnal sin with another mans wife, or another womans husband, and chiefly Adultery, as also Fornication and Pollution.

Q. How prove you Fornication and Pollution to be mortal sins?

A. Out of Col. 3. 5. Mortifie therefore (saith S. Paul) your members upon earth fornication, uncleanness, lust, evil concupiscence, and avarice, which are the service of Idols, for which the wrath of God comes upon the children of incredulity.

Q. In what case is it lawfull for a man to dismiss his wife?

A. Onely



A. Onely in case of evident Adultery.

Q. Can he that hath so dismissed his wife, marry another during her life ?

A. He cannot ; for he that dismisseth his wife, and marrieth another, commits Adultery, S. Mark. 10. 11. And S. Luke 16. 18. He that marries her that is so dismissed, commits Adultery.

Q. Why is Adultery a far greater sin then Fornication ?

A. Because it is a great injury to our innocent neighbour, as also to the Sacrament of Matrimony.

Q. How prove you that a wife so dismissed from her husband cannot marry again during her husbands life ?

A. Out of 1 Cor. 7. 10, 11. To those that are married (saith S. Paul) not I give commandement, but the Lord, that the wife depart not from her husband, and if she departs, to remain unmarried. And v. 39. A woman is bound to the law so long as her husband liveth.

148 *The 6. Commandement*

but if her husband sleep ( that is, dead ) she is at liberty, let her marry whom she will.

Q. What else is forbidden by this Precept ?

A. Whoredome, Incest, Sacriledge and sin against Nature.

Q. Why is lust hatefull in the sight of God ?

A. Because it defiles in us the Image of God, and the Temple of the Holy Ghost.

Q. What more is here prohibited ?

A. Unchast touching of our selves or others, with all delight in lustful thoughts and kisses.

Q. What is the hire of unlawful lust ?

A. Death and damnation ; For as the Formicators, or Adulterers, the effeminate ( that is, such as defile themselves with voluntary pollution ) shall possess the Kingdom of God. 1 Cor. 6. 10.

*The seventh Commandement  
expounded.*

**Q. VV**hat is the seventh Comman-  
dement ?

*A. Thou shalt not steal.*

**Q.** What is forbidden by this Pre-  
cept ?

*A. All unjust taking away, or de-  
taining that which is another mans.*

**Q.** How many kinds of theft are  
there ?

*A. Three kinds; simple Theft, which  
is a secret taking away of that which  
is another mans; Rapine, which is a  
violent open taking away, or keeping  
that which is another mans; and  
Sacriledge, which is a stealing of sacred  
things, or out of sacred places.*

**Q.** When is theft a mortal sin ?

*A. When the thing stolen is of a  
considerable value, or causeth any  
notable*

150 *The 7. Commandement*

notable hurt to our neighbour.

Q. How prove you that?

A. Out of 1 Cor. 6. 10. Neither Thieves, nor covetous men, nor Extorters shall possess the Kingdome of God.

Q. What doth a sin of Theft oblige us to?

A. To make restitution of the thing stollen to the right owner, if we be able, else the sin will not be forgiven us.

Q. What else is here prohibited?

A. All *usury*, *Bribery*, *Cousenage* in gaming, or unjust gain by buying or selling.

Q. What is *usury*?

A. It is to receive, or to will some money or moneys worth, as gain, above the principal, immediately out of the consideration of loan.

Q. How prove you *usury* and *Bribery* to be great sins?

A. Out of Psal. 14. 1, 5. O Lord, who shall dwell in thy Tabernacle? or who shall

rejoice

rest in thy holy mountain? he that hath not given his money to use, nor taken Bribes upon the innocent man.

Q. How are rich men soonest brought to beggery?

A. By mingling other mens goods among their own.

Q. How do men generally sin against this Precept?

A. Princes, by imposing unjust Taxes on their Subjects; Subjects, by not paying their due Taxes to their Princes; Buyers and Sellers, by deceitfull weights and measures, or by exceeding the just price; Masters, by defrauding Servants of their wages; and Servants, by imbezelling their Masters goods.

*The eighth Commandement  
expounded.*

Q. **VV**hat is the eighth Commandement?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is prohibited by this Precept?

A. All false testimonies, rash judgments, and lies.

Q. Why is false testimony so great a sin?

A. Because it is against the justice of God, and our neighbour.

Q. How prove you, that corrupt judgement is a great sin?

A. Out of Isa. 5. 20, 23, 24. *Who be to you that call evil good, that justify the impious man for bribes, and rob the just man of his justice; for as fire devoureth the stubble, so shall the root of these men be ashes.*

Q. Why

Q. Why is *rash judgement* a great sin?

A. Because it robs God of his Judgement, and our neighbour of his good name: *Do not ye judge that ye be not judged. Mat. 7. 1.*

Q. Why is it a sin to lie?

A. Because the Devil is a liar and the Father of lies. S. Joh. 8. 44.

Q. What else is prohibited by this Precept?

A. The crimes of *whispering*, *Flattery* and *Detraction*.

Q. What is *whispering*?

A. It is to break friendship betwixt others, by speaking ill of one unto the other behind his back.

Q. What is *Flattery*?

A. To attribute to another some perfection which he hath not, or to praise him for that, which deserves it not.

Q. What is *Detraction*?

A. It is a secret staining and blotting anothers good name.

Q. What

154 *The 8. Commandement*

Q. What is he bound to, that hath hurt his neighbour, in any of these kinds?

A. To make him satisfaction, and restore him his good name.

Q. How for example?

A. If he have told a hurtfull lie of him, he is bound to unsay it; or if he have revealed his secret sin, he is bound to speak well of the same party, and to mitigate the matter all he may.

Q. Is it a sin to hearken to *detraction*?

A. To do it willingly and with delight, or so as to encourage the *detraCTOR*, it is; for by so doing we cooperate with the *detraCTOR*.

Q. How then must we behave ourselves among *detraCTIONS*?

A. If they be inferiours, we must reprehend them; if Equals or Superiours, we must shew ourselves at least not pleased with that discourse.

Q. What is *rash Judgment*?

A. That which is grounded on

meer



meer hear-sayes, jealousies, and surmises, without any moral certainty, or great probability.

Q. When is a lie, a mortal sin?

A. When it is any great dishonor to God, or notable prejudice to our neighbour; otherwise, if it be meerly officious or jesting, it is but a venial sin.

*The IX. & X. Commandements  
expounded.*

Q. VVhat are the ninth and tenth Commandements?

A. *Thou shalt not covet thy neighbours wife.*

*Thou shalt not covet thy neighbours goods.*

Q. What is prohibited by these Commandements?

A. The inordinate will or desire of unlawfull lust, especially *Adultery*, and of all *Theft*.

Q. What

156 The 9 & 10 Commandement

Q. What else ?

A. Not onely all deliberate desire or consent ; but likewise all voluntarie delight and complacence in covetous or impure thoughts.

Q. How prove you, that *unchaste desires* are mortal sins ?

A. Out of S. Mat. 5. 28, 29. It was said of old, thou shalt not commit Adultery, but I say unto you, whosoever shall see a woman to lust after her, he hath already committed Adultery in his heart.

Q. How prove you, covetous desires to be great sins ?

A. Out of 1 Tim. 6. 9. They that will be made rich, fall into temptations and the snare of the devil, and many desires unprofitable and hurtfull, which draw men in destruction and perdition.

Q. Is there any sin in those motions of concupiscence, which we feel and suffer against our wills ?

A. There is not ; for nothing is sin which is not voluntary and deliberate

Q. What

Q. What think you now of this second Table of the Law; is here any thing that savours of impossibility?

A. No certainly; for here is nothing commanded us, which the very Law of nature and right reason doth not dictate to us; and therefore ought to be observed and done, although it were not commanded us.

Q. Is here any thing, but what every man expects and desires to have done to himself by others?

A. There is not; therefore we must do the same to others, according to that; *All things whatsoever you will that men do unto you, do ye also to them; for this is the Law and the Prophets.* S. Mat. 7. 12.

Q. Why then do Protestants pretend and reach, that the Commandements are impossible to be kept?

A. Because they are not willing to oblige themselves to the observance of them, but had rather make God the

## 158 *The Church-Precepts*

the Author of sin, by commanding impossibilities, ( a most high blasphemy ) and justify their own iniquities by saying, *they cannot help it*, then humbly acknowledge and confess their sins with purpose to amend, by an acceptance of the Law of God.

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### CHAP. IX.

#### *The Precepts of the Church expounded.*

**Q.** **H**OW many are the *Commandments of the Church* ?

**A.** There be six principal ones.

**Q.** What is the first ?

**A.** *To hear Mass on all Sundays and Holy Days, if we have opportunity to do it, and there be no just cause to the contrary.*

**Q.** Why on all *Sundays* ?

**A.** In

*A.* In a Thanksgiving for the benefits of the week past, as also to sanctify the present day.

*Q.* For what other reason?

*A.* In memory that the same *Christ*, who is offered upon the Altar at *Mass* for our sins, was *born*, *rose* from the dead, and sent down the Holy Ghost on a *Sunday*.

*Q.* Why on all *Holy Dayes*?

*A.* Either in memory of some special benefit, or else for a commemoration of some peculiar *Saint*; so to move our selves to imitate his example.

*Q.* How prove you that the *Church* hath power to *ordain* and *command* *Feasts*?

*A.* First, by the example of the *Church* in the *Apostles* time, which ordained the *Feast* of *Christ-Mass* in honour of the *Nativity* of *Christ*; *Easter*, in honour of his *Resurrection*; *Whitsontide*, in honour of the coming of the *Holy Ghost*, in *Tongues* of *Fire*.

Secondly,

Secondly, out of *S. Clement*, the Disciple of *S. Peter*, in his eighth Book of *Apostolical Constitutions*, where he witnesseth, That the *Apostles* gave order for the celebrating *S. Stephens* and for other of their fellow-Apostles days after their deaths.

Thirdly, out of *2 Thes 3. 4.* we have confidence of you in our Lord (saith *Paul*) that the things which we command, you both do, and will do: *Act 5. 14.* If any obey not our word, do not ye company with him, that he may be confounded.

Fourthly, out of *1 Thes 4 8.* where *S. Paul* (speaking of the Precepts he had given his brethren) saith, He that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us. See what was said before in the third Commandment of God.

*The second Precept of the Church  
expounded.*

**Q.** What is the second Commandment of the Church?

**A.** To fast *Lent*, *Vigils* commanded, *Ember Dayes*, and *Fridayes* also, by custom of *England*, with abstinence from *flesh* on *Saturdays*?

**Q.** Why *Lent*?

**A.** In imitation of *Christ* our Lord, who fasted forty dayes and forty nights in the *Desert* for our sins, without once eating or drinking.

**Q.** Can we fast in that manner?

**A.** We cannot: but we must do at least what we are able.

**Q.** How prove you *Fasting* to be a pious practice?

**A.** By the example of *Christ*, and his *Saints*, and out of *S. Luke* 2. 37.

where we read, *That Anna the Prophetess*

## 162 *The Church-Precepts*

test departed not from the Temple serving day and night by Fasting and Prayers.

Q. How prove you Fasting to be meritorious ?

A. Out of S. Mat. 6. 16, 17, 18. And when you fast, be not sad like the hypocrites, but anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, which is in secret, and thy Father, which seeth in secret, will repay thee.

Q. How prove you abstinence from certain meats ?

A. Because it was prescribed by an Angel to S. John, He shall be great before the Lord, wine and Cider he shall not drink, S. Luke 1. 15. and in S. Mat. 3. 4. we read, that His meat were Locusts and wild Honey.

Q. For what is Fasting available ?

A. For the remission of sins, and appeasing the wrath of God according to that, Be ye converted unto me in your whole heart, in fasting, weeping and



urning, Joel 2 12.

To mortifie also the lustful desires of the flesh; and it hath special force against the Devil; This kind of Devil (saith our Lord) can go out by nothing but by Prayer and Fasting, S. Mar. 9 29.

Q. Why Vigils?

A. To prepare our selves for a devout keeping the Feasts that follow.

Q. Why Ember dayes?

A. Because on those dayes the Church giveth holy Orders, and ordaineth Priests, and for that cause hath dedicated them to publick Prayer and fasting.

Q. What ground have you for that?

A. Out of Act. 13. 2, 3. And as they (the Apostles) were ministering to our Lord, and fasting, the Holy Ghost said, separate ye me Saul and Barnabas to the work whereto I have taken them; then fasting and praying, and imposing hands on them, they dismissed them.

Q. Why Fridayes in England?

L

A. In

## 164 *The Church-Precepts*

*A.* In memory that *Christ* suffered for us upon a *Friday*, drinking gall and vinegar on his *Cross* for our gluttonous excesses, but especially by Custom which is as good as Law.

*Q.* Why *abstinence on Saturdays*?

*A.* To prepare our selves for a devout keeping of the *Sunday*, as also in honour of the blessed *Virgin Mary* who stood firm in faith on that day, the *Apostles* themselves wavering.

### *The third Precept of the Church expounded.*

*Q.* **W**Hat is the third *Commandment* of the *Church*?

*A.* To confess our sins at least once a year.

*Q.* Why was that commanded?

*A.* Because otherwise *Libertines* would not have done it once in many years.

*The fourth Precept of the Church  
expounded.*

**Q. VV** Hat is the fourth ?

*A. To receive the blessed Sacrament at least once a year, and that at Easter, or thereabouts.*

**Q.** Why at Easter ?

*A. Because Christ instituted the blessed Sacrament of the Eucharist at his last Supper the Thursday before Easter day.*

**Q.** Why is it said, *Or thereabouts* ?

*A. Because it will satisfie the Precept, if it be done any time betwixt Palm-Sunday and Low-Sunday.*

*The fifth Precept of the Church  
expounded.*

**Q. VV** Hat is the fifth ?

*A. To pay Tithes to our Pastors.*

L 2

**Q.** Why

## 166 *The Church-precepts*

Q. Why so?

A. Because they feed us spiritually, is fit we should feed them corporally.

Q. How prove you that?

A. Out of Gal 6 6. Let him that catechized in the word communicate him that catechizeth him in all his good. And, 1 Cor. 9 13. They that serve the Altar, participate with the Altar.

### *The sixth Precept of the Church expounded,*

Q. **W**Hat is the sixth?

A. Not to celebrate marriages on times prohibited; that is, from the first Sunday of Advent, until Twelfth day be past, nor from Ash-wednesday till Low-Sunday be past.

Q. Why so?

A. Because those are times of special piety and penance, therefore not to be spent in feasting and carnal pleasures.

Q. What

*Q.* What sin is it to break any of these Church-Commandments?

*A.* Mortal sin of disobedience, according to that, *He that will not hear the Church, let him be unto thee as a Heathen and Publican,* S. Mat. 18. 17.

CHAP. X.

*The Councils of Christ and his Church expounded.*

*Q.* How many Councils be there?

*A.* There are three principal ones.

*Q.* What is the first of them?

*A.* Voluntary poverty, which is a willing leaving all things to follow Christ.

*Q.* How prove you that to be a work of perfection?

*A.* Out of S. Mat. 19. 21. *If thou wilt*

I. 3

be

## 168 *The Councils of the*

be perfect, go and sell the things which thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

Q. How prove you this to be meritorious?

A. Out of the same chap. v. 27, 28, 29. where, when S. Peter had asked Christ saying, Behold we have forsaken all things and followed thee, what therefore shall we have? our Lord answered him, Every one that hath left his house, his lands, or his brethren, or his sisters for my Name sake, shall receive a hundred fold, and possess everlasting life.

### *The second Council.*

Q. **VV**hat is the second Council?

A. Perpetual Chastity, which is voluntary abstaining from Marriage and all carnal pleasures, for the love of God.

Q. Is this also a *work of perfection*?

A. It is; for *Christ* himself was born of a *Virgin*, and counselled *Virginity*, though he command it not.

Q. How prove you that?

A. Out of *S. Mat. 19. 12.* There be *Eunuchs* (saith he) which have gelded themselves for the *Kingdom of heaven*, he that can take, let him take.

Q. How prove you, that *Virginity* is a more perfect state then *Marriage*, or that it is lawful to vow *virginity*?

A. Out of *1 Cor. 7. 37, 38.* He that hath determined in his heart, being settled, not having any necessity, but having power of his own will, to keep his *Virgin*, doth well; therefore he that joyneth his *Virgin* in *Marriage* doth well; and he that joyneth her not, doth better.

Q. What other proof have you?

A. Out of *1 Tim. 5. 5.* But she that is a *widow* indeed, (that is, a vowed *widow*) and desolate, let her hope in *God*, and continue in prayer and obsecration

## 170 *The Councils of the*

crations day and night. And v. 11.

12. But the younger Widdows avoid; for they, when they shall be wanton in Christ will marry, having damnation, because they have made void their first Vow that is their vow of Chastity, according to the fourth Council of Carthage, Cap. 104. and all the Fathers on this place. S.

Q. Who was the first that taught Marriage to be better then Virginity, and perswaded Priests and Nuns to marry?

A. Jovinian, an old condemned Heretick, according to S. Augustine in his book of Heresies, Her. 82. and in his 2. Book of Retractions he calls him a Monster for it, and saith, the Church stoutly resisted him. Chap. 22.

## *The third Council.*

Q. **VV**hat is the third Council?

A. Obedience, which is



l; voluntary submission to anothers will  
in all that is not sin.

Q. What warrant have you for  
that?

A. First, the example of *Christ* him-  
self, who was obedient to our *Lady*, and  
*S. Joseph*; And he went down with  
them and came to *Nazareth*, and was  
subject to them. *S. Luk. 2. 51.*

Secondly, *Heb. 13. 17.* Obey your Pre-  
lates, and be subject to them; for they  
watch, being to render an account for  
your Souls.

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## CHAP. XI.

### *Of the Sacraments in general.*

Q. **H**ow many Sacraments are  
there?

A. Seven.

Q. How call you them?

A. *Baptism*

## 172 Of the Sacraments

A. Baptism, Confirmation, Eucharist, Penance, Extream *U*nction, Holy Orders and Matrimony. See the Council of Trent. Sess. 7. Canon. 1.

Q. How prove you the necessity of seven Sacraments, neither more nor fewer.

A. Out of the proportion which betwixt spiritual and corporal life.

Q. In what consists that proportion?

A. In this: that as in corporal and natural life, there be seven principal chief necessities: So are there likewise in spiritual, to which the seven Sacraments correspond.

Q. What is our first Corporal necessity?

A. To be born into this world; to this Baptisme corresponds, by which we are regenerate to God, and born the Heirs of God, Coheirs of Christ.

Q. What is the second corporal necessity?

A. To

*A.* To be confirmed in our strength and growth, without which we can never be made men. To this answers *Confirmation*, by which we are made strong and perfect Christians, able to profess our Faith before our enemies.

*Q.* What is our third corporal necessity?

*A.* That (being now made man) we have a competence of daily food and sustenance. To which the *B. Eucharist* corresponds, by which our souls are fed with divine grace, as often as we worthily receive it, or offer it with the Priest on the Altar.

*Q.* What is the fourth necessity of the Body?

*A.* That we have Physick when we are sick and wounded: To this the Sacrament of Penance answers; by which our maladies and sores of sin are healed.

*Q.* What is our fifth necessity of the Body?

*A.* That

## 174 *Of the Sacraments*

*A.* That we have *Cordials* and *Restoratives* against the agonizing fits and pangs of death. To this corresponds *Extreme Unction*, by which our soul is strengthened in her last agony against the violent onsets of the Devil.

Q. What is the sixth corporal necessity?

*A.* That we be governed by *Laws* and *Magistrates*; so to avoid injustice & confusion: To this holy Order corresponds by which we are provided of spiritual *Magistrates* to guide and govern us.

Q. What is the seventh corporal necessity?

*A.* That we be multiplied in a lawful manner. And to this *Matrimony* corresponds, by which we are not only multiplied in a natural, but in a holy and Sacramental way.

Q. What is a Sacrament in general?

*A.* It is a visible sign of invisible grace, divinely instituted by Christ for our sanctification.

Q. How

Q. How do you prove, that Christ ordained them all?

A. Because it is not in the power of any pure creatures, to give infallible virtue causing graces, to sensible and material things, such as the Sacraments are; According to the Council of Trent, Sess. 7. Can. 1.

Q. From what have the Sacraments their force and efficacy?

A. From the Blood and Passion of Christ, which they apply to our Souls.

Q. How prove you that?

A. Rom. 6. 3. Are you ignorant (saith Paul) that all we, who are baptized in Christ Jesus, in his death are baptized? and 1 Cor. 5. 9. Much more therefore now being justified in his blood, shall we be saved from wrath in him.

Q. For what end did Christ ordain the Sacraments?

A. To be external and visible marks and professions of his holy faith, by which the faithful might be

M

known

Q. How

# 176      *Of the Sacraments*

known from *Infidels & Hereticks*.  
also to be effectual means of our sal-  
vation, and certain remedies against

Q. What things are essential  
Sacrament ?

A. Matter and Form.

Q. Do all the seven Sacraments  
give grace ?

A. They do, according to the Council  
of Trent, Sess. 7.

Q. What is grace ?

A. It is a supernatural quality  
infused in our Souls, and inhering  
in them, by which we are made the  
adopted children of God, special par-  
takers of the Divine Nature, and like  
God in some degree ; as iron is made  
like to fire by heat.

Q. How many of the Sacraments  
give a Character ?

A. Three ; Baptism, Confirmation,  
and Holy Order.

Q. What is a Sacramental Character ?

A. It is a spiritual mark in the Soul,  
when

whereby we are marked for Gods servants, which can never be blotted out.

*Q.* In what manner do the *Sacraments* give and cause *Grace*?

*A.* Instrumentally onely; for God is alwayes the principal cause thereof.

*Q.* Who is the ordinary *Minister* of a *Sacrament*?

*A.* A *Priest*; excepting *Holy Order* and *Confirmation*, which are reserved to *Bishops* onely.

*Q.* Why did *Christ* tie the administration of the *Sacraments* to the *Hierarchy*, and to *Priests* onely.

*A.* To give them a super-eminent Power, Credit and Authority with the people.

*Q.* Was there any necessity of that?

*A.* Yes; Because, if the *clergy* be not held in great reverence by the *Lai*, it cannot cause that effect in them for which it chiefly was ordained, to overcome the credulity of things above Nature,

with a prompt obedience, to hazard their lives and fortunes, when they shall see the Law of God requires it. And if this be not done, Christs Law will not be kept, nor can *Salvation* be had.

*Q.* Is the intention of the Minister to do what *Christ* ordained, a condition, without which the *Sacrament* subsisteth not?

*A.* It is, as also the intention of the receiver, to receive what *Christ* ordained, if he be at years of understanding.

*Q.* Why said you, If he be at years of understanding?

*A.* Because, for Infants in the *Sacrament of Baptism*, the intention of the Church, and of their Godfathers and Godmothers sufficeth.

*Baptism expounded.*

**QVV** Why is *Baptism* the first *Sacrament*?

*A.*



A. Because, before it, a man is not capable of any other.

Q. What is Baptism?

A. It is an exteriour ablution, or washing of the body, under a set form of words.

Q. What is the necessary matter of Baptism?

A. Natural water onely; for artificial water will not suffice.

Q. What is the form of it?

A. *I baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What if a man leave out the word (*I baptize*) or any one of the three Persons?

A. Then the Baptism is invalid.

Q. Where did Christ express the form of Baptism, and give us a command to Baptize?

A. In S. Mat. 28. 19. *Going therefore (saith he) teach ye all Nations, baptizing them in the Name of the Father,*

M 3

and

A. E

and of the Son, and of the Holy Ghost

Q. Can a man be saved with  
Baptism?

A. He cannot, unless he have it, either actually, or in desire, with contrition, or be baptized in his blood, as the *Holy Innocents* were, who suffered for Christ.

Q. How prove you that?

A. Out of *S. John 3. 5.* *Nal*  $\beta$  a man  
be born again of water and the Spirit,  
cannot enter into the Kingdom of God.

Q. Can no man but a Priest baptize?

A. Yes, in case of necessity, a Lay-man, or woman may do it, but not otherwise.

Q. What is a case of necessity?

A. when a child is in danger of death, and a Priest cannot be had.

Q. What are the effects of Baptism?

A. It makes us the children of God, and remits both *original* and *actual* sin, if he that is baptized be guilty of it.

Secondly, it infuseth justifying grace

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into the Soul, with habits of Faith, Hope, and Charity, and all supernatural gifts and virtues.

Q. How prove you that?

A. Out of Gal. 3. 27. *As many of you as are baptized in Christ, have put on Christ.*

Secondly, out of 1 Cor. 6. 10, 11. where (speaking of Fornicators, Idolaters, Theeves, Adulterers, and Liars) *These things (saith S. Paul) ye were, but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and in the Spirit of God.*

Thirdly, out of Titus 3. 6, 7. *He hath saved us by the Liver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly poured out upon us, by Jesus Christ our Saviour, that being justified by his Grace, we may be Heirs according to the hope of life everlasting.*

Q. What other effect hath Baptism?

A. It makes a spiritual mark or character in the Soul, which shall remain for ever either to our great joy in hea-

ven, or our confusion in hell.

Q. What sin is it to baptize a man twice?

A. A mortal sin of Sacriledge.

Q. How prove you that?

A. Out of Heb. 6. 4, 5, 6. *It is impossible for those who have been illuminated and made partakers of the Holy Ghost, (to wit, by Baptism) and are fallen, &c. to be renewed again unto Faith, &c. (viz. by a second Baptism)*

Q. What if a man die for the Faith before he can be baptized?

A. He is a true Martyr, and baptized in his own blood.

Q. Why have we a Godfather, and a Godmother in Baptism?

A. That, if our parents should neglect it, or be prevented with death, they may instruct us in the Faith of Christ; which obligation lies on them.

Q. How many Godfathers may we have?

A. But one Godfather, and one Godmother.

*mother, since the Council of Trent.*

*Q. Why so few?*

*A. To prevent the too great extent of spiritual affinity which is contracted betwixt them, and their Godchild, and his Father and Mother, which is an impediment, not only making marriage unlawfull, but also invalid, betwixt the parties.*

*Q. How can infants be christned which have no actual Faith?*

*A. In the faith of the Church, and of their Godfathers and Godmothers.*

*Q. Why do we use so many ceremonies in Baptism?*

*A. To stir up reverence to the Sacrament, and signify its inward effects.*

*Q. What meaneth the Priests breathing on the child's face, according to the use of some Rituals?*

*A. It signifies, that by Baptism the evil spirit is cast out, and the Spirit of God is given to him.*

*Q. Why is the child signed on his*  
*breast*

brest and forehead with the sign of the *Cross*?

*A.* To signify, that he is there made the servant of *Christ crucified*.

*Q.* Why is salt put into the child's mouth?

*A.* To signify, that by Baptism he receives grace and gifts to preserve his soul from corruption of sin: and to warn Christians that their actions and words ought to be seasoned with prudence and discretion, signified by salt.

*Q.* Why doth the *Priest* lay spittle on his ears and nostrils?

*A.* Because *Christ* by so doing healed one that was both deaf and dumb: as also to signify, that by Baptism his ears are opened to the word of Faith and his nostrils to the good odor of all Christian virtues.

*Q.* Why doth the *Priest* ask the child, if he renounce the Devil and his Poms?

*A.* T

A. To signifie, that he, who will be the child of God, cannot be the child of the Devil.

Q. What mean the several Anointings of the child?

A. They signifie the interiour Anointing, or Unction of Divine Grace given to the Soul in *Baptism*.

Q. What mean they in particular?

A. He is annointed on the *Head*, to signifie, that by *Baptism* he is made partaker of the Kingly dignity of *Christ*; on the *Shoulders*, to signifie, he must bear his *Cross* courageously; on the *Breast*, to signifie, that the *heart* is there strengthened with grace to fight against the Devil.

Q. What signifies the white *Chrysm* given to the child?

A. The purity and innocence which he there receives.

Q. What signifies the *hallow'd* *Oil* given to the child?

A. The light of Faith, and fire of Charity.

Charity, with which his soul is indu-  
ed by Baptism.

*Confirmation expounded.*

**QVV** What is the second Sacrament?  
A. Confirmation.

**Q.** When did *Christ* ordain this?

A. The time is not certain; but Di-  
vines most probably hold, it was insti-  
tuted at *Christ's* last Supper.

**Q.** What is the matter of this Sa-  
crament?

A. Oyl, mingled with Balm, blessed  
by a Bishop.

**Q.** What is the form?

A. I sign thee with the sign of the  
Cross, I confirm thee with the Chrysm of  
Salvation, in the Name of the Father,  
and of the Son, and of the Holy Ghost.

**Q.** What Scripture have you for  
this Sacrament?

A. First, 2 Cor. 1. 22. And he that con-  
firmeth us with you in *Christ*, & hath an-  
noyed



s indu- gled us, God, who also hath sealed us  
(with the spiritual Character) and gi-  
ven the pledg of the spirit in our hearts.

Secondly, Aēt. 8. 14. 15, 16. where,  
when Philip the Deacon had converted  
the City of Samaria to the Faith, the  
Apostles, who were at Jerusalem, sent  
two Bishops, S. Peter and S. John to con-  
firm them, who when they were come,  
(saith the Text) prayed for them that  
they might receive the Holy Ghost; for he  
was not yet come upon any of them, but  
they were only baptized in the Name of  
our Lord Jesus: then did they impose  
their hands upon them, and they received  
the Holy Ghost.

Thirdly, Aēt. 19. 5, 6. where we read,  
that S. Paul baptized and confirmed a-  
bout twelve of S. Johns Disciples: Hea-  
ring these things, they were baptized in  
the Name of our Lord Jesus: and when  
Paul had imposed bands on them, the  
Holy Ghost came upon them.

Q. Why is Oil used in this Sacrament?

A. To

*A.* to signify that the principal and proper effect of it is to make us perfect *Christians*, and able to profess our Faith before persecuting Tyrants.

*Q.* Why is *Balm* used in it?

*A.* To signify the good odor of a Christian Name, according to that, *We are a good odor of Christ to God*, 2 Cor. 2. 15.

*Q.* In what appears the force of Confirmation?

*A.* In the undaunted confidence and sufferings of the *Apostles*, *Martyrs* and *Saints* of God, after they had received it.

*Q.* When were the *Apostles* confirmed?

*A.* On *Whit-sunday* in an extraordinary manner, the *Holy Ghost* descending upon them in Tongues of Fire.

*Q.* Doth Confirmation give a Character?

*A.* It doth, according to 2 Cor. 1. 22. fore cited, where we read, *who also sealed us* (that is, with a Character).

*Q.* Who is the Minister of this Sacrament?

Principal an. A. A Bishop onely, as appears by  
as perfect. 8. before cited, where two Bishops  
ofess of were sent unto Samaria to give it.

ants. Q. Is there any necessity of this  
Sacrament?

fa Ch. A. There is a moral necessity of it  
t, We according to the Council of Trid. c. 1,  
Cor. 2. 10. Can. 48. Those that have been baptized,  
force must after Baptism receive the most holy  
Eucharist, and be made partakers of the  
ence in the only Kingdome.

tyrs an. Q. What Authority of Fathers and  
receiv School Divines have you for its neces-  
sity?

firmen. A. First, the Authority of S. Tho-  
straord mas, who, in the Sacrament of Consec-  
escend mation, affirms, that it is a dangerous  
Fire. thing to die without it,

Char. S. c. 11. y, that of S. Hierome in his  
Epistle against the Luciferians, Doct  
22. be thou art know also (saith he) that this is  
alfoha the custom of the Churches, that bread  
& cer.) should be consecrated as such as have been  
his Sa baptized, and so the Holy Ghost be in-  
c. 1. d

cated? Dost thou exact where it is written? In the Acts of the Apostles; though there were no Authority of Scripture for it, yet the consent of the whole world in this behalf, would be equal to a Precept; for many other things which are observed in the Churches Tradition, do usurp unto them the authority of a written Law. You see he calls it to be commanded in the Scripture and though it were not so, yet to be equal to a Precept, & have the authority of a written Law, because it is an apostolical Tradition, that such as have been baptized, must also be confirmed.

Q What authority of Popes have you for it?

A. I. That of S. Clement, Pope & Martyr, in his Epistle to Julius, All must be baptized (mark the word *must*) without delay to be regenerated to God, and at length to be consigned (confirmed) by a Bishop, that is, to receive the sevenfold grace of the Holy Ghost. His reason is: That

it is w<sup>h</sup> cause the end of every ones life is uncer-  
 tain. Secondly, because otherwise he that  
 is baptized cannot be a perfect Christian,  
 nor have a seat among the perfect; if,  
 not by necessity, but by injury or by will, he  
 shall remain, and not have that (Confir-  
 mation) which we have received from  
 blessed Peter, and all the rest of the Apo-  
 stles have taught, our Lord commanding.  
 2. That of Pope Melchades. Baptism  
 and Confirmation can by no means be se-  
 parated from one another, unless by death  
 preventing, and that one of them cannot  
 rightly be perfected, without the other.  
 And moreover, that, as Confirmation is  
 given by greater men, so it is to be held  
 in greater veneration then Baptism. See  
 Pope Urban de Consecr. Distincti. 4, & 5.  
 Ep. de his, &c.  
 Adde to this. That without Confir-  
 mation (according to all the Fathers)  
 we are not perfect Christians.  
 Q. What then would you think of  
 those, who for particular and private  
 ends

ends should sleight this *Sacrament*, and teach the Laity not to receive it, when they might conveniently have it?

A. Truly, I think they would sleight the mission of the *Holy Ghost*, (for the *Sacrament* is a continuance of that mission unto us) and would be great enemies of Christianity.

Q. What sin is it not to receive it when we may conveniently have it?

A. *Mortal sin*, if it be done out of contempt, or any gross neglect, especially in a place of persecution, as *England* is.

Q. How prove you that?

A. Because by so doing, we expose our selves to great danger of denying our Faith, against which danger it was peculiarly ordained by *Christ* our Lord.

Q. At what age is *Confirmation* now commonly received?

A. At seven years old.

Q. Why no sooner?

A. That so we may be able to prepare our selves for it, and remember that

at, and that we have received it; for it cannot be twice given.

Q. Why is a little blow given on the cheek to him that is *Confirmed*?

A. To signify, he is there made the Soldier of *Christ*, and must be ready to suffer stripes and buffets for his sake.

Q. Must we have any *Godfather* in *Confirmation*?

A. One only *Godfather* or *Godmother*.

Q. Must it be received fasting?

A. That is expedient, (for so the *Apostles* received it) but not necessary.

*The Eucharist expounded.*

Q. **W**Hat is the third *Sacrament*?

A. The blessed *Eucharist*, or the *Sacrament* of the Body and Blood of *Christ*?

Q. By what was this *Sacrament* figured in the *Old Law*?

A. By the *Tree of Life*, the burning Bush, *Melchisedek's Bread* and Wine, the *Paschal Lamb*, the *heavenly*

ly *Manna*, and the *Ark of the League*

Q. Doth the *Blessed Eucharist* excel all these in dignity?

A. It doth, as far as a substance body excels a shadow.

Q. What signifies the name *Eucharist*?

A. It signifies *good grace*, or *Thanksgiving*, because it contains the *Auch* and *Fountain of Grace*, and the greatest Gift of God to man.

Q. When did *Christ* ordain the *Blessed Eucharist*?

A. At his last Supper.

Q. Why so?

A. To leave it to his *Church*, as his last and greatest pledge of his love.

Q. What is the *Blessed Eucharist*?

A. It is the body and blood of *Jesus Christ*; true God, and true man whole *Christ*, under the outward form of *Bread and Wine*.

Q. In what manner is *Christ* present under those Forms?

A. By the true and real presence

h



divine and humane nature, not u-  
rative y only, as some would have it.  
2. How prove you that ?

1. Out of S. Mat. 26. 26, 27, 28. Christ  
his last Supper took bread, blessed it,  
he it, & gave to his 12 sciples, saying,  
take ye and eat, this is my body : and he  
blessed the cup, saying, This is my  
blood of the new Testament, which shall  
be shed for many to the remission of sins.

2. Out of S. Mark 14. 22, 23, 24.  
where we read the self same words.

3. Out of S. Luke 22. 19, 20. This is  
my body which is given for you, this is  
the chalice of the new Testament in my  
blood which shall be shed for you.

4. S. John 6. 52, 53, 55. The bread  
which I will give is my flesh for the life  
of the world ; my flesh is meat indeed,  
and my blood is drink indeed, unless ye  
eat the flesh of the Son of man, and drink  
his blood, you shall have no life in you.

5. Out of 1 Cor. 11. 23. where S. Paul  
relates, he received from our Lord, (viz.  
by

by special revelation ) that at his Supper, he blessed bread, saying, *Take ye and eat, this is my Body, which shall be delivered for you; this Chalice is the New Testament in my Blood.*

*Q.* By what means is the Body and Blood of *Christ* made under the outward forms of bread and wine ?

*A.* By a real conversion or change of the whole substance of the bread and wine into the whole substance of the body and blood of *Christ*; which conversion is wrought by the most holy and powerfull words of *Consecration* instituted by *Christ*, and spoken by the *Priest*, and is fitly call'd *Transubstantiation*, by the *Councils of Lutean & Trevis*, which signifies a passage or conversion of one whole substance into another.

*Q.* Is there any Scripture for *Transubstantiation* ?

*A.* The word *Transubstantiation* is not found in Scripture; but for the thing signified by it, there are those places in

Scripture which prove the *Real presence*, because those words, *This is my body*, spoken by *Christ*, after he had taken bread into his hands, and signifying that to be his body, which before was bread, cannot be true without the change of bread into his body; which change is (as I have said already) the thing signified or meant by *Transubstantiation*. Nor may the word be lawfully rejected, for not being found in Scripture, more then other words used by the Church to explicate mysteries of Faith, as the word *Trinity*, or *Consubstantiality* of God the Son with God the Father, which are not found in Scripture.

Q. What is the *White*, which we see remaining after *Consecration*?

A. The outward *species* or accidents of Bread, under which the body and blood of *Christ* is.

Q. What mean you by those *species* or accidents?

A. The

# 198      *The Eucharist*

*A.* The colour, favour and quantity of bread.

*Q.* Is the body of *Christ* hurt or broken, when we divide or break the *Sacrament*?

*A.* It is not, for he is now immortal and impassible, he cannot die nor suffer any more, *Rom. 6. 9.*

*Q.* What other reason have you?

*A.* Because *Christ* is whole in the whole Host, and whole in every particle thereof, if you divide or break it, seeing that whereever there would have been bread before consecration there must needs be the whole Body and Blood of *Christ*, after consecration.

*Q.* What example have you for that?

*A.* The Soul of a man, which is whole in the whole body, and whole in every part of the body; As learned Protestants neither do nor can deny.

*Q.* How can the same thing be in many several places at once?

*A.* By the omnipotent power of God.

by which he himself is in all & every one of his creatures, at the same instant.

Q. What example have you for that?

A. A word, which being one, yet is in many hundred of ears at once.

Q. What other proof have you?

A. Out of *Act. 9. 4, 5.* Where we read, that *Christ*, who is always sitting at the right hand of the Father in heaven (as we willingly admit with Protestants) appeared notwithstanding, and discoursed with *S. Paul* on earth, saying, *Saul, Saul, why dost thou persecute me?* and when *S. Paul* replied, *Who art thou Lord?* he answered, *I am Jesus whom thou dost persecute.* Therefore, he was then in two places at once.

Q. What is the necessary matter of the *Eucharist*?

A. Wheaten Bread, and Wine of the Grape.

Q. What is the essential form of it?

A. *This is my Body, this is my Blood.*

Q. Why is a little water mingled with  
N the

the Wine in the chalice?

A. To signify the blood and manna flowing from the side of Christ, as also the union of the faithful with Christ by virtue of this Sacrament.

Q. What disposition is required in him, that receives the B. Eucharist?

A. That he hath first confessed his sins, and be in a state of grace.

Q. How prove you that?

A. Out of 1 Cor. 11. 28. Let a man prove himself, and so let him eat of the bread, and drink of this cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of our Lord.

Q. What are the effects of the Eucharist?

A. It replenisheth the soul with grace and nourisheth it in spiritual life; so that he that eateth of this bread shall live forever. S. John 6. 59.

Q. What other benefit have we by it?

A. It is a most moving and effectual

commemoration of the Incarnation, Nativity, Passion, Resurrection and Ascension, of Christ.

Q. How do you prove it lawful for the Laity to communicate under one kind only?

A. First, because there is no command in Scripture for the Laity to do it under both, though there be for Priests in those words, *Drink ye all of this*, S. Mat. 26. 27. which was spoken to the Apostles only, and by them fulfilled; for it follows in Mar. 14. 24. *And they all drank.*

2. Out of S. John 6. 59. *He that eateth of this bread shall live for ever*; Therefore one kind sufficeth.

3. Out of Acts 20. 7. where we read, *That the faithful were assembled on the first of the Sabbath to break bread*, without any mention of the cup; and the two Disciples in Emmaus knew Christ in the breaking of bread, where the cup is not mentioned. And S. Paul, 1 Cor. 11. 27. saith, *Therefore who ever shall eat*

*this Bread, or drink the chalice of our Lord unworthily* (you see by the word [*or*] it might be received either in one or both kinds) *he shall be guilty of the Body and Blood of our Lord.*

Q. Is the most holy *Eucharist* or Mass a Sacrifice?

A. It is the *unbloody Sacrifice* of the Body and Blood of *Jesus Christ*, which himself instituted at his last Supper.

Q. What is an exteriour visible Sacrifice?

A. It is a sensible thing offered to God by a lawful Priest, in acknowledgment of Gods being the Author of life and death, either by some real change made in that thing, or by some other external note. Now because the *Eucharist*, or body and blood of *Christ*, under the forms of consecrated bread and wine, is not only a sign of grace sanctifying a mans soul, and thereby a Sacrament; but also a thing offered to God in the way I have now expressed, there-



therefore it is properly and truly a *Sacrifice*, and the oblation or action, whereby the Priest offers *Christs* body in the way specified, is properly and truly a sacrificing action, and because it is done in an unbloody way, therefore it is an unbloody *Sacrifice*.

Q. What necessity was there, that the B. *Eucharist* should be not only a *Sacrament*, but also a *Sacrifice*?

A. There was a twofold necessity of it: First, that it might be a sacred sign, or publick practice of the invisible sacrifice of our hearts to God, and a daily visible means of giving God supreme and Sovereign honour; for Sacrifice is only due to God, all other exterior honours being communicable to creatures. Secondly, that it might be a continual renewing of our love, peace, and society as well with God, as among our selves, and an effectual commemoration of the Passion of our Lord.

Q. For what avails this *Sacrifice*?

*A.* It is *propitiatory* for the remission of our sins, *impetratory* for the obtaining all benefits; a *peaceable* offering of Thanksgiving to our God; and a sweet *Holocaust* of Divine love.

*Q.* Why are *Priests* obliged to receive under both kinds?

*A.* Because they offer *Sacrifice*, and represent the *bloody Sacrifice* made upon the *Cross*, where the *blood* was actually divided from the *body*; and being offerers of the *Sacrifice*, are bound to receive also the cup by *Christ's* command expressed, *Mat. 26. 27 Drink ye all of this.*

*Q.* Is it divided so also in the *Mass*?

*A.* In the manner of doing or signifying it is, but not by any real separation or division of the one from the other.

*Q.* How explain you that?

*A.* Because the *species* of *Bread*, as also the words by which it is consecrated, signify and represent, as if the *Body of Christ* only were contained under it; where-

whereas there is indeed whole *Christ*,  
and the *species* of *wine*, as likewise the  
ords, by which it is consecrated, sig-  
fice and represent, as if there only  
ere the *Blood* of *Christ*, although there  
e both *Body* and *Blood*, whole *Christ*.

Q. Did the Laity ever communicate  
under both kinds?

A. They did sometimes in the *Pri-  
vate Church*, and may again, if *Holy  
Church* shall so appoint; but it is now  
prohibited by the *Church* to prevent the  
great danger of shedding the cup, nei-  
ther are the Laity in this defrauded  
of any thing; For they receive whole  
under one kind, which is incom-  
parably more then the pretended *Re-  
formers* have under both, who receive  
only a bit of Bakers bread, with a poor  
cup of common Wine.

*Penance expounded.*

VVHAT is the fourth *Sacra-  
ment*?

A. *Pe-*

A. Penance.

Q. What warrant have you for doing acts of Penance?

A. First, out of Apoc. 2. 4. Thou hast by thy first Charity, therefore be minded from whence thou hast fallen, and do penance.

Secondly, And Jesus began to preach and say, do ye penance, for the Kingdom of God is at hand, Mat. 4. 17.

Q. When did Christ ordain the Sacrament?

A. When he breathed on his Disciples, saying, Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained, S. John 20. 23.

Q. What is the matter of this Sacrament?

A. The sins and confessions of the penitent.

Q. What is the form of it?

A. I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What

Q. What are the effects of it ?

A. It reconciles us to God and either restores or increaseth grace.

Q. How prove you that ?

A. Out of S. John 20. 23. above cited.

A. And out of 1 S. John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.

Q. How many parts hath the Sacrament of Penance ?

A. It hath three parts : namely, Contrition, Confession, and Satisfaction.

Q. What is Contrition ?

A. It is a hearty sorrow for our sins, proceeding immediately from the love of God, and joyned with a firm purpose of amendment.

Q. What is Attrition ?

A. 'Tis imperfect Contrition, arising from the consideration of the turpitude of sin, or fear of punishment; and it containeth a detestation of sin, and hope of pardon, 'tis so far from being in

in it self wicked, that though alone  
justifie not, yet it prepares the way  
justification, and disposes towards  
obtaining Gods grace in this Sacrament

Q. What if a dying man be in mortal sin, and cannot have a Priest?

A. Then nothing but Contrition will suffice, it being impossible to be saved without the love of God.

Q. What is a firm purpose of amendment?

A. It is a resolution not only to shun sin, but also the occasion of it.

Q. How long hath Confession been in use and practise?

A. Ever since the Apostles time, according to S. James 5. 16. Confess therefore your sins to one another, and pray for one another, that you may be saved. And Acts 19. 18. Many of them that believed, came, confessing and declaring their deeds.

Q. What is Confession?

A. It is a Sacramental opening our

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ins to a Priest, to obtain absolution.

Q. Does there any special good or comfort arise to us from *Confession* ?

A. Very great ; because as to a mind laden with secret griefs, the best of comforts is, to disclose her case to some faithful friend ; So to a soul laden with secret sins, one of the greatest comforts and best of remedies possible is, to have selected Persons ordained for that end by *Christ* himself, men of singular piety and learning, and not questionable by any Law, of what they are to hear in *Confession*, to whom she may confess her sins, with an assurance both of comfort, correction and direction, for the amendment of her faults.

Q. What are the necessary conditions of a good *Confession* ?

A. That it be short, diligent, humble, confounding, sincere and entire.

Q. How, short ?

A. By avoiding superfluous words and circumstances.

Q. How

Q. How, *diligent*?

A. By using a competent time and care in the *examen* of our conscience.

Q. How, *humble*?

A. By making our *Confession* with humble hearts.

Q. How, *confounding*?

A. By stirring up confusion for our sins.

Q. How, *sincere*?

A. By confessing our sins plainly, and out seeking to lessen or excuse them.

Q. How, *entire*?

A. By confessing not only in what things we have sinned mortally, but also how often, as near as we are able to remember.

Q. What if a man do knowing leave out any one *vital* sin in his *Confession* for fear or shame?

A. He makes his whole *Confession* void, and commits a great *Sacrilege* by lying to the *Holy Ghost*, and abusing the *Sacrament*?

Q. H.



Q. How prove you that ?

A. By the example of *Ananias* and his Wife *Saphira*, who were struck dead at the feet of *S. Peter*, for daring to lie to the *Holy Ghost*, *Acts* 5. 5, 10.

Q. Is he that hath so done bound to confess all again ?

A. Yes, all that are mortal, together with that which he left out.

Q. What is *Satisfaction* ?

A. It is ( speaking of it as part of this *Sacrament* ) the *Sacramental Penance*, enjoined us by the *Priest* at confession; besides which, we may also satisfy for our sins by our own voluntary prayers, fasting, or other good works or sufferings.

Q. For what do we satisfy by that *Penance* ?

A. For such temporal punishments as remain due sometimes to our sins, after the sins are forgiven us.

Q. How do you prove that *Priests* have power to impose *Penance* ?

Q. H. O. A. Out

*A.* Out of 1 Cor. 5. 5. where S. Paul excommunicated the incestuous Corinthian; I (saith he) absent in body but present in spirit, have already judged him that hath so done, &c. to deliver such an one to Satan for the destruction of the flesh, that the soul may be saved.

*Q.* How prove you, that temporal punishments may remain due to our sins, after the sins themselves are forgiven us?

*A.* First, because Adam, after his sin was forgiven him, was notwithstanding cast out of Paradise for ever, and his whole posterity made subject to death and many miseries, in punishment of that sin. Gen 3. 24.

Secondly, because David, after his sin of Adultery was forgiven him, was temporally punished for it with the death of his child; Our Lord (saith Nathanael) hath taken away thy sin, nevertheless thou shalt die. 2 Kings 12. 13, 14.

Thirdly, because whom our Lord

loveth he chastiseth, Heb. 12.6.

Q. By what other means are those temporal punishments released?

A. By *Indulgences*.

Q. What is an *Indulgence*?

A. Not a pardon for sins to come, or leave to commit sin, ( as Protestants do falsely and slanderously report ) but a releasing onely of such temporal punishments as remain due to those sins, which have already been forgiven us by *Penance* and *Confession*.

Q. How doth an *Indulgence* release those punishments?

A. By the superabundant merits of *Christ* and his *Saints*, which it applies to our souls, by the special grant of the *Church*.

Q. When did *Christ* give his *Church* power to grant *Indulgences*?

A. When he said to *S. Peter*, *To thee will I give the Keys of the Kingdome of Heaven, whatsoever thou shalt bind on earth, it shall be bound in heaven, and*

whatsoever thou shalt loose on earth, shall be loosed in heaven. S. Matth. 16. 19.

Q. How prove you that the Apostles did ever use this power?

A. Out of 2 Cor. 2. 10. where S. Paul remitted part of the Corinthians penance; To him that is such an one (saith he) this rebuke sufficeth, &c. whom you have pardoned any thing, I also.

Q. What is required for the gaining of an Indulgence?

A. That we perform the works enjoined us, and that the last part of them be done in state of grace.

Q. What are those works?

A. Fasting, Prayer, and Almesdeeds.

### *Extreme Unction expounded.*

Q. **VV**hat is the fifth Sacrament?

A. *Extreme unction.*

Q. When did Christ institute that?

A. The time is uncertain: some think

think it was instituted at his last Supper; others, that it was done betwixt his Resurrection and Ascension.

Q. By whom was this Sacrament promulgated?

A. By S. James 5. 13, 14, 15. Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, annoyling him with Oyle in the name of our Lord, and the prayer of faith shall save the sick man, and our Lord will lift him up, and if he be in sins, his sins shall be forgiven him.

Q. Who is capable of this Sacrament?

A. Every true and faithful Christian who is in moral danger of death by sickness, excepting infants, fools, and such as are always mad.

Q. What is the matter of it?

A. Oyl blessed by a Bishop.

Q. What is the form of it?

A. By this annoyling, and his own most pious mercy, Our Lord pardon thee

## 222 *Extreme Unction, &c.*

thee whatsoever thou hast sinned by thy seeing, &c. and so of all the other senses, repeating the same words.

Q. What are the effects of *Extreme Unction*?

A. It comforts the Soul in her last Agony against despair, it remits Venial sins, and the reliques of sin, and restores corporal health, if it be expedient.

Q. How prove you that?

A. Out of S. Mark 6. 13. where we read, *That the Apostles anointed with Oyl many sick, and healed them*; which anointing is insinuated by many to have been a previous sign of *Extreme Unction*, and consequently of its effects.

Q. Why then do so few recover after it?

A. Either because recovery of the body is not expedient for the Soul; or because the sick deferred the *Sacrament* too long, as too many do; or for some other indisposition in the receiver or giver of it.

## *Holy Order expounded.*

Q. **VV**hat is the sixth Sacrament?  
 A. *Holy Order.*

Q. To whom doth this appertain?

A. To the *Rulers and Ministers of the Church, as Bishops, Priests, Deacons and Subdeacons.*

Q. What other proof have you for *Bishops, Priests, and Deacons*?

A. For *Bishops and Deacons*, out of *Phil. I. I. To all the Saints at Philippi,* (saith S. Paul) *with the Bishops and Deacons, &c.* And for *Priests*, out of *S. James* above cited, *Is any man sick among you, let him bring in the Priests of the Church, &c.*

Q. Where did Christ ordain this Sacrament?

A. At his last Supper, when he made his *Apostles Priests*, saying, *This is my body which is given for you, do ye this for a commemoration of me.* S. Luke 22. 19.

Q. What did *Christ* then give them power to do ?

A. To offer the *unbloody Sacrifice* of his own Body and Blood, which he himself had there ordained, and offer'd under the outward forms of Bread and Wine.

Q. Why did he say, *Do ye this for a commemoration of me ?*

A. Because the *unbloody Sacrifice* of the *Mass* is a commemoration or memorial of the *bloody Sacrifice* made on the *Cross* ; nay more, it is a renovation of it in an unbloody way.

Q. What are the effects of *Holy Order* ?

A. It gives a spiritual power to ordain *Priests*, to consecrate the body and blood of *Christ*, to administer the *Sacraments*, serve the *Altar*, and to preach.

Q. What else ?

A. It gives also a special grace for the well doing of the foresaid offices.

Q. How



Q. How prove you that ?

A. Out of *1 Tim. 4. 14.* Neglect not the grace which is in thee by Propheſie, with the Impoſition of the hands of Prieſthood.

Q. What is the proper office of a Biſhop ?

A. To give Holy Orders, and Confirmation ; to preach and govern the Church.

Q. How prove you that ?

A. To confirm, out of *Acts 8.* above cited, where we read, *two Biſhops were ſent to confirm the Samaritans.*

Q. How prove you, that Biſhops are of Divine Right, and have authority from God to rule the Church ?

A. Out of *Acts 20. 28.* Take heed unto your ſelves, and to the whole flock wherein the Holy Ghoſt hath placed you Biſhops, to rule the Church of God.

Q. How prove you that Biſhops only can ordain Prieſts ?

A. Out of *Titus 1. 5.* For this cauſe left I thee in Crete, that thou ſhouldeſt

reform the things that are wanting, and ordain Priests by Cities, (he was a Bishop.)

Q. What sin is it therefore to oppose *Hierarchy* and *Episcopacy*, either in the whole Church, or in particular Churches for private ends?

A. It is sin of *Rebellion* and *high Treason* against the peace and safety of *Christ's* spiritual Common-wealth, the Church.

Q. How declare you that?

A. Because no Law can subsist without guards and lookers to it: since therefore *Christ* hath ordained *Bishops* to be the *Guards* and *Teachers* of his Law, they who strike at *Bishops*, strike also at the whole Law of *Christ*, and safety of the People.

Q. Why is it requisite that *Bishops* and *Pastors* should have such great Revenues.

A. Because they bear a considerable charge and office in the Common

men

mon-wealth, therefore ought to have a competence for the performance of it. Secondly, that they may give the Laity an example of the true use of riches. And lastly, that it might breed a due respect both of their persons and callings in such as they are set to govern, who cannot alwayes judg of their internal qualities.

Q. What is the office of a Priest?

A. To offer *Sacrifice*, and administer the rest of the Sacraments, excepting *Holy Order*, and *Confirmation*.

Q. How prove you a *Sacrifice* in the New Law?

A. First, because there is a *Priesthood*, as you have heard, and an *Altar*, according to that, *We have an Altar* (saith S. Paul) *whereof they have not power to eat, who serve the Tabernacle*, Heb. 13. 10.

Secondly, out of *Mal. I. II.* where he foretold the *Sacrifice* of the new Law, saying, *From the rising of the Sun even*

even to the going down, great is my Name amongst the Gentiles, and in every place there is sacrificing, and there is offered to my Name a clean oblation, saith the Lord of Hosts.

Thirdly, out of *S. Luke 22. 19, 20.* where Christ (who is high Priest for ever according to the order of Melchisedech) offered the Sacrifice of his own Body and Blood under the forms of Bread and Wine, saying, *this is my body which is given for you* (it was given for us you hear at his last Supper) *this is the Chalice, the new Testament in my blood, which Chalice* (according to the Greek Text) *is shed for you.*

**Q.** Is it lawful for Priests to marry?

**A.** It is not; there being a Precept of the Church against it, descending to us by Tradition from the Apostles; neither did any of the Apostles ever accompany with their wives, after their calling to the Apostleship. And a Vow of perpetual chastity is annexed to Holy Orders

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Orders in the Latin or *Western Church.*

Q. Why is it requisite, that *Priests* should live chaste and unmarried?

A. Because of all pleasures the carnal most affects sensible nature, causing the greatest extremities in man, and is the greatest binder of man to earthly things; Wherefore it is an employment little becoming those, who are obliged by their very calling to draw the people from this clod of earth, and elevate their hearts to heavenly things.

Q. What are the *lesser Orders* of the Church?

A. *Acolyte, Leitor, Exorcist, and Porter*, according to the fourth Council of *Carthage*, Can. 6.

Q. Is it lawful for *women* to preach, or to be *Priests*?

A. It is not; according to *1 Cor. 14. 34.* *Let women hold their peace in Churches, for it is not permitted them to speak, but to be subject, as the Law saith.*

Q. Is it lawful for any man to usurp and

and take upon him Priestly power without the *Ordination* of the Church?

*A.* It is not; according to *Heb. 5. 1. 4.* For every high Priest, taken from among men, is appointed for men, &c. that he may offer gifts and Sacrifices for sin. Neither doth any man take the honour to himself, but he that is called of God, as *Aaron*?

*Q.* What other proof have you?

*A.* Out of *S. John 10. 1.* Amen, I say unto you, he that entereth not by the door (*Holy Order*) into the fold of the sheep, but climbs up another way, is a thief and a Robber.

*Q.* What if any Man pretend an extraordinary calling?

*A.* He must prove it by miracles, or else be esteemed an *Impostor*.

*Q.* What example have you against the usurpation of Priestly Power?

*A.* That of King *Ozias*, who was presently struck by God with a Leprosie in his forehead, for usurping the Priestly

Priestly Office of offering or burning Incense in the Temple, 2 Paralip. 26. 9.

Q. What besides?

A. The example of *Core, Dathan, and Abiron*, who for usurping the Office of Priests (though they were themselves true Believers) were swallowed up alive by the earth, Numb. 16. 32. and 250 others, who were offering Incense with them, were consumed with fire from heaven, v. 35: with fourteen thousand and seven hundred more which were also burnt with fire from heaven, for enely siding with them, v. 49.

*Matrimony expounded.*

Q. **VV**hat is the seventh Sacrament?

A. *Matrimony.*

Q. Where was *Matrimony* first ordained?

A. In

*A.* In Paradise, by Almighty God, when he gave Eve a wife to Adam, who presently said, *Wherefore a man shall leave his Father, and his Mother, and shall cleave to his wife, and they shall be two in one flesh.* Gen. 2. 22, 24.

*Q.* Where was it made a Sacrament of the new Law?

*A.* Where and when Christ instituted this Sacrament, is uncertain: some think it done, or at least insinuated at the Wedding of Cana in Galilee, where Christ was present, and wrought his first Miracle, by turning Water into Wine, S. John 2. Others, more probably, say it was done, when Christ declared the indissolubility of Marriage, saying, *therefore now they are not two, but one flesh, that therefore which God hath joyned together, let not man separate.* Math. 19 6.

*Q.* Why was it requisite that Marriage should be made a Sacrament?

*A.* Because it is a contract whereon

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depends the chief happiness of a married life; as being ordained for the restraint of sinfull concupiscence, the good of posterity, the well ordering our Domestical affairs, and the education of our children in the fear and service of God: and therefore ought to be ranked in the highest order of those actions, which Christ hath sanctified for the use of man.

Q. How prove you *Marriage* to be a *Sacrament*?

A. Because as you have heard, it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man.

Q. What other proof have you?

A. Out of Eph. 5. 31, 32. *They shall be two in one flesh, this is a great Sacrament, but I speak in Christ and in the Church.*

Q. What is the matter of this *Sacrament*?

A. The mutual consent of the parties, and delivery of their bodies to one another.

Q. What

Q. What is the form of it ?

A. The words or signs which signify the said present consent and delivery of their bodies.

Q. What are the effects of *Matrimony*?

A. It gives special grace to the married couple, to love and bear with one another, as also to bring up their Children in the fear of God.

Q. What is the principal end of Marriage ?

A. To beget Children, and bring them up in the service of God ; and the next to this, is, that a man may have a remedy against concupiscence, and a helper in the way of Salvation.

Q. How great is the tie of *Marriage*?

A. So great, that it can never be dissolved, but by death, as you have heard out of *S. Mat. 19.*

Q. What are the Obligations of Man and Wife ?

A. To love, honor, and comfort one another.

Q. What

Q. What besides?

A. Husbands are obliged to cherish and comfort their wives; wives to be subject, obey and fear their Husbands.

Q. How prove you that?

A. Out of Col. 3. 18, 19. *women be subject to your Husbands, as it becometh in our Lord: Men love your wives, and be not bitter towards them.* And out of Ephes. 5. 22, 23. *Let women be subject to their husbands, as to our Lord, because he is the head of the woman, as Christ is the head of the Church; and v. 24. But as the Church is subject to Christ, so also women to their husbands in all things.* And again, v. 33. *Let each man love his wife as himself, and as the wife fear her husband.*

Q. What else?

A. To render mutually the Marriage Debt, according to that, *Let the Husband render his debt unto his wife, and the wife also in like manner to her Husband; The woman now hath not power* of

of her own body, but the Husband, and in like manner the man hath not power over his own body, but the woman. 1 Cor.

3, 4.

Q. Is it lawfull for *children* to marry without the consent of their *Parents*?

A. It is not; neither is it lawful for *Parents* to force them to marry against their wills.

Q. Why are many so unhappy in their *Marriages*?

A. Because they never consulted with God about them, nor sought to have his blessing in them.

Q. For what other reason?

A. Because they were lewd before *Marriage*, or married for *lust* or *wealth* and not for the right end of *Marriage*.

Q. What meaneth the blessing of the *Priest* given in *Marriage*?

A. It is to beg all blessings of God for the new married couple.

Q. Why is the *Ring* put on the *fourth finger*?

A. B.

A. Because that is called the *heart-  
finger*, and hath (they say) a vein in  
it, which reacheth to the heart; So  
to signifye the hearty and constant  
love which ought to be betwixt man  
and wife.

Q. What signifies the *Ring* it  
self?

A. It is a *Symbol* of perfection  
and eternity, being equal in all parts,  
and Spherical in figure, without be-  
ginning or end; to intimate the per-  
fect and perpetual love of man and  
wife.

Q. What are the best means to ob-  
tain good children?

A. Fasting, Prayer, and Almes-  
deeds; for so *S. Joachim* and *Anne*  
obtained the *B. Virgin Mary*, and so  
the *B. Virgin* became the Mother of  
God.

Q. What obligation have Parents  
to their children?

A.B:

A.To

*A.* To instruct them in the faith of *Christ*, to give them good examples, feed and nourish, to provide for them in Marriage, and to correct their faults.

*Q.* What are the chief and most common Impediments of Marriage?

*A.* *Collateral Consanguinity* and *Affinity* to the fourth degree, inclusively; and in the right line all degrees are prohibited by the Law of Nature and indispensable.

*Q.* Can the Church dispense with these collateral degrees?

*A.* She can; excepting onely the first collateral degree of consanguinity, to wit, betwixt Brother and Sister.

*Q.* How prove you that?

*A.* First, out of *Gen. f. 29. 29.* where we read, that *Jacob* having first married *Lea*, took also *Rachel* her sister to wife, without scruple or reproach, which

faith which was the first collateral degree of Affinity.

Secondly, out of *Gen. 11.* where *Abraham* took to wife *Sarah*, his Brother *Abims* daughter, which is the second collateral degree of consanguinity.

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## CHAP. XII.

### *The Cardinal Vertues expounded.*

**Q.** *How many Cardinal Vertues are there?*

*A.* There be four: *Prudence, Justice, Fortitude, and Temperance.*

**Q.** *Why are these called Cardinal Vertues?*

*A.* Because they are fountains, and it were the hinges of all good works.

**Q.** *What*

240 *The Cardinal Virtues*

Q. What is *Prudence*?

A. It is a vertue which makes wary in all our actions, that we neither deceive others, nor be deceived our selves, or which ( according to the rule of Honesty ) prescribes what is to be desired, and what to be avoided.

Q. How prove you that?

A. Out of Eccles. 3. 32. *A wise heart that hath understanding will keep it self from all sin, and in the works of justice it shall have success.*

Q. What is *Justice*?

A. It is a Vertue which gives every man his own, according to that, *Render to all men their due; to whom Tribute, Tribute; to whom Custome, Custome; to whom Fear, Fear; to whom Honor, Honor.* Rom. 13. 7.

Q. What is *Temperance*?

A. It is a vertue which moderates our appetites and desires, that they be according to reason, and not inordinately.



ordinate : He that is abstinent (saith the wise man) shall increase life. Eccles. 37.

Q. What is Fortitude ?

A. It is a *Vertue*, by which the labours and dangers even of death it self, that are opposite to *Vertue*, are courageously undertaken, and patiently sustained : The wicked man flyeth (saith Solomon) when no man pursueth him ; but the just man, as a confident Lion, shall be without fear, Prov. 28. And S. Pet. 3. 14. we read, The fear of them fear ye not, and be not troubled ; but sanctifie our Lord Christ in your hearts.

Q. Is it necessary for a Christian to be exercised in these vertues ?

A. It is ; for we must not only decline evil, but do good, Psal. 36. 27.

## CHAP. XIII.

*The Gifts of the Holy Ghost  
expounded.*

Q. **H**OW many are the gifts of the Holy Ghost?

A. Seven; *Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. What is *Wisdom*?

A. It is a gift of God, which teacheth us to direct our whole lives and actions to his honor, and the salvation of our souls.

Q. What is *Understanding*?

A. It is a gift of God, by which we are enabled to penetrate the high mysteries of our faith.

Q. What is *Counsel*?

A. It is a gift of God, by which we discover the frauds and deceits of the Devil.

Devil, and are not cheated with them.

Q. What is *Fortitude*?

A. It is a gift of God, whereby we are enabled to undergo and despise all dangers for his sake.

Q. What is *Knowledge*?

A. It is a gift of God, by which we know and understand the will of God.

Q. What is *Piety*?

A. It is a gift of God, which makes us devout and zealous in his service.

Q. What is the *Fear of our Lord*?

A. It is a gift of God which curbs our rashness, with-holds us from sin, and makes us obedient to Gods Law.

## CHAP XIV.

*The twelve Fruits of the Holy Ghost expounded.*

Q. How many are the *Fruits* of the Holy Ghost.

A. They are twelve, as you may see *Gal. 5.*

Q. What is the *first*?

A. *Charity*, whose nature and effects you know already.

Q. What is the *second*?

A. *Joy*, by which we are enabled to serve God with cheerful hearts.

Q. What is the *third*?

A. *Peace*, which keeps us unmoved in our minds amidst the storms and tempests of the world.

Q. What is the *fourth*?

A. *Patience*, which enables us to suffer all adversities for the love of God.

Q. What

*The twelve Fruits, &c.* 245

*Q.* What is the *fifth*?

*A.* *Longanimity*, which is an untired confidence of mind, in expecting the good things of the life to come.

*Q.* What is the *sixth*?

*A.* *Goodness*, which makes us hurt no man, and do good to all.

*Q.* What is the *seventh*?

*A.* *Benignity*; which causeth an affable sweetness in our manners and conversation.

*Q.* What is the *eighth*?

*A.* *Mildness*, which allayes in us all the motions of passion and anger.

*Q.* What is the *ninth*?

*A.* *Fidelity*, which makes us punctual observers of our covenants and promises.

*Q.* What is the *tenth*?

*A.* *Modesty*, which observes a fitting mean in all outward actions.

*Q.* What is the *eleventh*?

*A.* *Contingency*; which makes us not  
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246 *The works of Mercy*

only abstemious in meat and drink  
but in all other sensible delights.

Q. What is the twelfth?

A. Chastity, which keeps a pure soul  
in a pure body.

Q. Who are they that have these  
fruits?

A. The children of God only; for  
whosoever are led by the Spirit of God,  
they are the sons of God, Rom. 8.14.

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CHAP. XV.

*The Works of Mercy (corporal  
and spiritual) expounded.*

Q. **H**OW many are the works of  
Mercy Corporal?

A. Seven: 1. To feed the hungry.  
2. To give drink to the thirsty. 3. To  
cloath the naked. 4. To harbour the  
har-

drink harbourless. 5. To visit the sick. 6. To visit the imprisoned. And 7. To bury the dead.

Q. How prove you that these works are meritorious of a reward?

A. Because Christ hath promised the Kingdom of Heaven, as the reward of them, Come, O ye blessed of my Father (saith he) and possess ye the Kingdom, &c. for I was hungry, and ye gave me to eat, &c. Mat. 25. 35, 36.

Q. When are we said to feed and cloath Christ?

A. As often as we feed and cloath the poor; What ye have done (saith he) to one of my little ones, that ye have done to me, v. 40.

Q. Is the reward of these works a reward of Justice?

A. It is; according to 2 Tim. 4. 7, 8. I have fought a good fight (saith S. Paul) there is a Crown of Justice laid up for me, which our Lord will render to me at that day, a just Judge.

## 248 *The works of Mercy*

Q. What other proof have you?

A. Out of Heb. 6. 10. For God not unjust that he should forget the work and love, which you have shewed in his Name, who have ministered unto the Saints, and do minister.

Q. How many are the works of mercy Spiritual?

A. Seven also, 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the living and dead.

Q. How prove you prayer for the dead?

A. First out of the places above and after cited for Purgatory. Secondly, out of 1 S. John 5. 16. He that knoweth his brother to sin a sin not unto death, let him ask, and life shall be given him, not sinning to death (i. by final impenitence) therefore it is lawful



to pray for all such as die penitent, and confessing their sins. And in 2 Mac. we read, It is a wholsom and holy meditation, to pray for the dead, that they may be loosed from their sins.

Q. How shew you these works to be meritorious?

A. Out of Dan. 12. 2. They who instruct others unto Justice shall shine as stars for all eternity.

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## CHAP. XVI.

### *The eight Beatitudes.*

**W**HAT are the eight Beatitudes?

A. The sum of them is 1. Poverty of Spirit. 2. Meekness. 3. Mourning. 4. To hunger and thirst after Justice. 5. Mercifulness. 6. Clean-  
ness

250      *The kinds of sin*

ness of heart. 7. To be Peace-maker  
8. To suffer persecution for Justice sake  
See S. Mat. 5.

*Q.* Whence ariseth the necessity  
suffering Persecution?

*A.* Because all that will live pious  
in Jesus Christ shall suffer Persecution  
2 Tim. 3. 12.

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CHAP. XVII.

*The kinds of sin explicated.*

*Q. VV*hy is it necessary for a Christian to know the natures and  
kinds of sin?

*A.* That so he may detest and avoid  
them.

*Q.* How many kinds of sin are there?

*A.* Two: namely, Original and Actual

*Q.* What is Original sin?

*A.*

*-makers* A. It is a privation of *Original Ju-*  
*ice* *Justice*, which we inherit from our first  
*parent* *Adam*, being all, by course of  
*essure* *nature*, conceived and born in that  
*privation*, or *Original sin*?

*Q.* How prove you that?

*A.* Out of *Rom. 5. 12.* Therefore as by  
*one man* *sin* entred into the world, and  
*sin* *death*, and so unto all men death  
*did pass*, in whom all have sinned.

*Q.* What are the effects of *Original*  
*sin*?

*A.* *Concupiscence*, *Ignorance*, *evil In-*  
*clination*, *Proneness to sin*, *Sickness* and  
*death*.

*Q.* How is *original sin* taken away?

*A.* By holy *Baptism*.

*Q.* Whither go Infants that die  
*without Baptism*?

*A.* To the upper part of hell, where  
*they endure* the pain of loss (though  
*destitute of sense*) and shall never see the  
*face of God*.

*Q.* How prove you that?

*A.* Out

A. Out of S. John 3. 5. *unless a man be born again of water and the Spirit, he cannot enter into the Kingdom of God.*

Q. What is *Actual sin*?

A. It is a *thought, word, or deed*, contrary to the law of God.

Q. What is a sin of *Omission*?

A. To omit any thing willing which is commanded by God, or his Church.

Q. Why is *actual sin* so called?

A. Because the material part of it is commonly some voluntary act of ours.

Q. Is all sin voluntary and deliberate?

A. It is ; because (speaking *actual sin*) no man sinneth in doing that which is not in his power to avoid.

Q. What other proof have you?

A. Because the whole Gospel of Christ is nothing else, but an exhortation to do good, and avoid evil, the

which

which nothing were more vain, if it  
 be not in the free election and power  
 of man, as assisted by Gods grace, to  
 do or not to do such things,

Q. What Scripture have you for  
 that ?

A. First, out of Gen. 4. 7. *If thou do  
 well, shalt not thou receive gain ? But if  
 thou doest ill, shall not thy sin be forth-  
 with present at the door ? but the desire  
 thereof shall be under thee, and thou  
 shalt have dominion over it.*

Secondly, out of Deut. 30. 19,  
*I call to witness this day Heaven  
 and Earth, that I have proposed to  
 thee life and death, blessing and cur-  
 sing, choose therefore life, that thou  
 mayest live.*

Thirdly, out of 1 Cor. 7. 37. *He  
 that hath determined in his heart be-  
 ing settled, not having necessity, but  
 using the power of his own will, and  
 hath judged in his heart, to keep his  
 virgin, doth well ; ( you see man hath*

Q

power

power of his own will ) And in Phil. 4.  
13. *I can do all things* (saith S. Paul)  
*in him that strengtheneth me.*

Q. Doth not the efficacy of Gods  
grace hinder and hurt the freedome of  
our will.

A. No, it perfects it; according to  
1 Cor. 15. 10. 11. *I have laboured more*  
*abundantly* (saith S. Paul) *then all they*  
*yet not I, but the grace of God with me*  
You hear the grace of God did not hinder  
der, but perfect his working.

Q. How is *Actual sin* divided ?

A. Into *mortal* and *venial*.

Q. What is *mortal sin* ?

A. Any great offence against the  
charity of God, or our neighbour  
and is so called, because it kills the  
Soul, and robs it of the spiritual life  
of grace.

Q. What is *venial sin* ?

A. A small and very pardonable  
offence against God, or our neighbour.

Q. How

Q. How prove you, that some sins are mortal:

A. First, out of Rom 6. 23. For the *reward of sin is death.* And 5. 21. *What fruit therefore had you then in those things for which now you are ashamed? For the end of them is death.*

Secondly, out of Wisdom 16. 14. *For a man by malice killeth his own soul.* And out of Ezek. 18. 4. *The Soul that shall sin, the same shall die.*

Q. How prove you that some sins are onely venial?

A. First, out of 1 S. John 1. 8. where speaking of such as walk in the light, and are cleansed from all mortal sins by the blood of Christ, he adds, *If we will say, we have no sin, we seduce ourselves, and the truth is not in us.*

Secondly, In many things we all offend, S. James 3. 2. And in Prov. 24. *The just man falleth seven times: but he is not mortally, for then he were no longer just, therefore venially.*

## 256 The kinds of sin

Thirdly, out of S. Mat. 12. 36. But I say unto you, every idle word which men shall speak, they shall render an account for at the day of Judgement. Now God forbid every idle word should be a mortal sin.

Q. What are the effects of venial sin?

A. It doth not rob the Soul of life as Mortal doth, but onely weakeneth the fervour of Charity, and by degrees disposeth unto Mortal?

Q. Why are we bound to shun not onely mortal, but venial sins?

A. Because he that contemneth small things, shall fall by little and little Eccles. 19. 1.

Q. What other prooffe have you?

A. Because no polluted thing shall enter into the heavenly Hierusalem Apoc. 21. 27. be it polluted with mortal or venial sin.

Q. How shall we be able to know



when any sin is *mortal*, and when but *venial*?

A. Because to any *mortal sin* it is required, both that it be deliberate, and perfectly voluntary; and that it be in a matter of weight against the Law of God; one or both of which conditions is alwayes wanting in a *venial sin*.

Q. How is *mortal sin* remitted?

A. By hearty penance and contrition.

Q. How is *venial sin* remitted?

A. By all the Sacraments, by holy Water, devout Prayer, and the like.

Q. Whither go such as die in *mortal sin*?

A. To Hell, for all eternity, as you have heard in the Creed.

Q. Whither go such as die in *Venial sin*, or not having fully satisfied for the temporal punishments due to their *mortal sins*, which are forgiven them?

A. To Purgatory, till they have made full satisfaction for them; and then to heaven.

Q. How prove you that there is a Purgatory, or penal place, where Souls are purged after death.

A. Out of 1 S. Pet. 3. 18, 19, 20. Christ being dead for our sins, came in spirit, and preached to them also that were in prison, which had been incredulous in the dayes of Noah, when the Ark was building.

Q. What other proof have you?

A. Out of 1 Cor. 3. 13, 14, 15. The work of every man shall be manifest, for the day of our Lord will declare it, because it shall be revealed in fire, and the work of every one, of what kind it is, the fire shall try, if any mans work abide (as theirs doth who have deserved no Purgatory) he shall receive a reward: if any mans work burn (as theirs doth who go to Purgatory) he shall suffer detriment, but himself shall be saved, yet so as by fire.

Q. What

Q. What besides?

A. Out of S. Mat. 5. 26, 27. Be thou at agreement with thy adversary betimes, whilst thou art in the way with him, (that is in this life) lest perhaps the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison, (Purgatory) Amen I say unto thee, thou shalt not go out from thence, till thou repay the last farthing.

Q. What other yet?

A. Out of S. Mat. 12. 32. Some sins shall neither be forgiven in this world, nor in the world to come: therefore there is a place of purging and pardoning sins after this life.

Q. How is a man made guilty, or said to co-operate to other mens sins?

A. As often as he is an effectual cause of sin in others by any of these nine means: 1. By counsel. 2. By command. 3. By consent. 4. By provocation.

Q 4

5. By

5. By praise or flattery. 6. By silence.  
 7. By connivence. 8. By participation, or  
 9. By defence of the ill done.

## CHAP. XVIII.

### *The seven deadly sins expounded.*

**Q.** **H**OW call you the seven deadly  
or capital sins?

**A.** Pride, Covetousness, Lechery, Anger,  
Gluttony, Envy, and Sloth.

**Q.** What is Pride?

**A.** It is an inordinate desire of our  
own excellency or esteem.

**Q.** Why is Pride called a capital sin?

**A.** Because it is the head or fountain  
of many other sins.

**Q.** What for example?

**A.** Vain-glory, Boasting, Hypocrisie,  
Ambition, Arrogancy, Presumption, and

contempt of others?

Q. What is *Vana* glory?

A. An inordinate desire of humane praise.

Q. What is *Boasting*?

A. A foolish cracking of our selves.

Q. What is *Hypocisie*?

A. A counteifiting of more piety and vertue then we have.

Q. What is *Ambition*?

A. An inordinate desire of honour.

Q. What is *Arrogancy*?

A. A high contempt of others, joyed with insolency and rashness.

Q. What is *Presumption*?

A. An attempting of things above our strength.

Q. What is *contempt of others*?

A. A disdainful preferring our selves before others.

Q. What other daughters hath *Pride*?

A. *Pertinacy, Discord, Disobedience, and Ingratitude.*

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Q. What is *Pertinacy*?

A. A wilful sticking to our own opinions, contrary to the judgment of our betters.

Q. What is *Discord*?

A. A wrangling in words with such as we ought to assent and yield unto.

Q. What is *disobedience*?

A. A refractoriness to Parents and Superiors.

Q. What is *Ingratitude*?

A. A forgetting or neglecting of benefits?

Q. How prove you *Pride* to be a mortal sin?

A. Because we read, That God resisteth the proud, and gives his grace to the humble, 1 S. Pet. 5. 5. And *Pride* is odious before God and man, Eccles. 10. 7.

Q. What are the remedies of *Pride*?

A. To remember that holy Lesson of Christ: *Learn of me, because I am meek and lowly in heart.*

*meek and humble of heart, Mat. 11. 29.*  
And to consider that we are sinful dust,  
and shall return again to dust: and  
that whatsoever good we have or do,  
is the meer gift of God.

*Q.* What is the *Vertue* opposite to  
*Pride*?

*A.* *Humility*, which reacheth us a  
lowly conceit of our selves: *He that*  
*humbleth himself, shall be exalted, S.*  
*Mat. 23. 12.*

*Covetousness expounded.*

*Q.* **VV**hat is *covetousness*?

*A.* An inordinate desire  
of riches.

*Q.* When is *Covetousness* a mortal  
sin?

*A.* When either we desire unjustly  
that which is another mans, or some  
considerable value; or else refuse to  
give of that which is our own to such  
as

as are in any extream or moral necessity.

Q. How prove you the first part ?

A. Out of 1 Tim. 6. 9. Unprofitable and hurtful desires drown men in destruction and perdition : for the root of all evils is covetousness.

Q. How prove you the latter part ?

A. Out of 1 S. John 3. 17. He that hath the substance of this world, and shall see his brother have necessity, and shall shut his bowels from him, how doth the charity of God abide in him ?

Q. What other proof have you for Alms ?

A. Out of S. Luk. 11. 41. But yet that which remains, give alms, and behold all things are clean unto you. And out of Dan. 4. 24. Redeem thy sins with alms, and thine iniquity with the mercies of the poor.

Q. What are the daughters of Covetousness ?

A. Hardness of heart; Unmercifulness



to the poor; *unquiet Solitude*; Neglect  
of heavenly things; And confidence in  
things of this world.

Q. What else?

A. *Usury, Fraud, Rapin, Theft, &c.*

Q. What are the remedies of Covetousness?

A. To consider, that it is a kind of Idolatry, according to Colos. 3. 5. And that it is harder for a rich man to enter heaven, then for a Camel to pass through the eye of a needle, S. Mat. 19. 24.

Q. What are the virtues opposite to Covetousness?

A. *Liberality*, which makes a man give freely to the poor. And *Justice*, which renders all men that which is theirs. It is a more blessed thing to give (saith our Saviour) then to take, Acts 20. 35. And S. Paul saith, He that soweth sparingly, sparingly also shall reap: but he that soweth in blessing, of blessing also shall be reap, for God loves a cheerful giver, 2 Cor. 9. 6.

Lechery

*Lechery expounded.*

**Q.** **VV**hat is *Lechery*?

*A.* An inordinate desire of carnal sin, or delights of the flesh.

**Q.** How prove you the gravity of this sin?

*A.* Because the whole world was once drowned, and the Cities of *Sodom* and *Gomorrhah* were burnt with fire from heaven for it, *Gen.* 7. 21. and 19. 25.

**Q.** What other proof have you?

*A.* Out of *Rom.* 8. 13. For if you live according to the flesh, ye shall die; but if by the spirit you mortifie the deeds of the flesh, you shall live.

**Q.** What are the degrees of *Lust*?

*A.* Thought, Delight, Consent, and Act.

**Q.** What are the daughters of *Lust*?

*A.* Fornication, Whordom, Adultery, voluntary

*voluntary Pollution, Uncaste sights and Touches, wanton kisses and speeches.*

**Q.** How prove you *voluntary pollution* to be a mortal sin?

**A.** Out of *Gen. 38. 9.* where we read that *Onan* was struck dead by God in the place, for shedding the seed of nature out of the due use of marriage, to hinder generation; which fact the holy text calls a *detestable thing*; *Herr* also, who was elder brother to the said *Onan*, was slain by God, as we read in the same chapter, *v. 7.* And it is generally thought by Expositors, that his sudden death was in punishment for the like sin of *Pollution*.

**Q.** Why are *lustful kisses and touches* mortal sins?

**A.** Because they vehemently dispose to *fornication and pollution*.

**Q.** Is kissing by way of civility, when we meet a stranger, any sin?

**A.** No, it is not.

**Q.** What are the remedies of *Lust*?

**A.** To

A. To consider the beastliness of it, and that by it we make our bodies, which are the *Members of Christ*, to be the *Members of an Harlot*, 1 Cor. 6. 15, 16.

Q. What else?

A. To consider that God and his Angels are eye-witnesses of it, how private soever it may seem.

Q. What is the virtue opposite to Lechery?

A. Chastity, which makes us abstain from carnal pleasures. Let us behave our selves (saith S. Paul) as the *Ministers of God*, in much patience, in watching, in fasting, in chastity, 2 Cor. 6. 6.

Q. How prove you the greatness of this virtue?

A. Out of Apoc. 14 4. These are they who were not defiled with women, for they are *Virgins*: These follow the Lamb, whither soever he shall go.

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## *Envy expounded.*

**Q. VV**hat is *Envy*?

**A.** It is sadness or repining at anothers good, in as much as it seems to lessen our own excellency.

**Q.** How prove you *Envy* to be mortal?

**A.** Because by the Devils *Envy* death entered into the world, and *Envy* was the cause of all sin, Wisdom 3.24.

**Q.** What are the daughters of *Envy*?

**A.** Hatred, Detraction, Rash judgement, Strife, Reproach, Contempt, and Rejoycing at anothers evil.

**Q.** What are the remedies of *Envy*?

**A.** To consider that it robs us of Charity, and deforms us to the likeness of the Devil.

**Q.** What is the *Vertue* opposite to *Envy*?

**A.** Brotherly love, which is the chiefest

chiefest badge of Christianity : In the men shal know that you are my Disciple if you love one another, S. John 13.35.

### Gluttony expounded.

**Q** What is Gluttony ?

**A.** An inordinate excess or desire of excess in meat or drink.

**Q.** How prove you that to be mortal sin ?

**A.** Out of 1 Cor. 6. 10. Drunkards shall not possess the Kingdome of God. And S. Luke 21. 34. Take heed to yourselves : lest your hearts be overcharged with surfeiting and drunkenness.

**Q.** What are the daughters of Gluttony ?

**A** Rabbling, Scurrility, Spuving, Sinking of drink, and dulness of Soul and body.

**Q.** What are the remedies of it ?

**A.** To consider the abstinence of Christ

Christ and his Saints, and that gluttons  
be enemies to the Cross of Christ, whose  
end is destruction, Phil. 3. 19.

*Anger expounded.*

**Q. VV**hat is Anger?

**A.** An inordinate desire  
of revenge.

**Q.** How prove you Anger to be mor-  
tal?

**A.** Out of S. Mat. 5. 22. Whosoever  
shall be angry with his brother, shall be  
guilty of judgement, &c. And whoso-  
ever shall say, thou fool, shall be guilty of  
hell fire.

**Q.** What are the Daughters of An-  
ger?

**A.** Hatred, Swelling, Fury, Clamour,  
Threats, Contumely, Cursing, Blasphemy,  
and Murder.

**Q.** What are the remedies of An-  
ger?

A. To remember that Holy Lesson of Christ, Luke 21. 19. In your patience you shall possess your souls. And that of S. Paul, Be gentle one to another, pardoning one another, as also God in Christ hath pardoned you. Ephes. 4. 32.

Q. What is the vertue opposite to Anger?

A. Patience, which suppresseth in us all passion and desire of revenge.

Q. How prove you the necessity and force of patience?

A. Out of Heb. 10. 36. Patience is necessary for you, that doing the will of God, you may partake of the promise.

### Sloth expounded.

Q. **V**What is Sloth?

A. A laziness of mind neglecting to begin or prosecute good things.

Q. How



Q. How prove you Sloth to be a deadly sin?

A. Out of Apoc. 3. 16. Because thou art neither cold nor hot, but lukewarm, I will begin to cast thee out of my mouth.

Q. What other proof have you?

A. Out of S. Mat. 25. 30. And the unprofitable servant cast ye forth into exterior darkness.

Q. When is Sloth mortal?

A. As often as by it we break any Commandement of God or his Church.

Q. What are the daughters of Sloth?

A. Tepidity, Pusillanimity, Indevotion, weariness of life, Aversion from spiritual things, and distrust of Gods mercy.

Q. What are the remedies of Sloth?

A. To remember that of *Jeremy* 48. 10. Cursed be he that doth the work of our Lord fraudulently. And to consider

sider with what diligence men do worldly busineses.

*Q.* What is the *Vertue* opposite to *Sloth*?

*A.* *Diligence*, which makes us careful and zealous in performing our duties both to God and man, Take heed, watch and pray, for you know not when the time is; Strive to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able. *S. Mark 13.33. S. Luke 13.24.*

## CHAP. XIX.

*The sins against the Holy Ghost  
expounded.*

*Q.* **H**ow many are the sins against the Holy Ghost?

*A.* Six: Despair of salvation; Presumption

umption of Gods mercy ; To impugn the  
own truth ; Envy at anothers known  
good ; Obstinacy in sin , And final Im-  
penitence.

Q. What is despair of salvation ?

A. It is a diffidence in the mercies  
and power of God, as also in the me-  
rits of *Jesus Christ*, as if they were not  
of force enough to save us. This was  
the sin of *Cain*, when he said, *My sin is*  
*greater then that I can deserve pardon,*  
*Gen. 4. 13.* And of *Judas*, when cast-  
ing down the silver pieces in the Temple,  
he went and hanged himself, *S. Mat. 27.*

Q. What is presumption of Gods mer-  
cy ?

A. A foolish confidence of salvati-  
on, without good life, or any care to  
keep the *Commandments* ; such as they  
have, who will be saved by faith onely  
without good works.

Q. What is it to impugn the known  
truth ?

A. To

276 *The sins against the*

A. To argue obstinately against known points of Faith, or to pervert the way of our Lord by forging lies and slanders, as *Heretiques* do, when they teach the ignorant people, that *Catholiques* worship Images as Gods, and give Angels and Saints the honour which is due to God; or that the Pope for a little money gives us pardons to commit what sins we please: Then all which greater falshoods cannot be invented.

Q. What is *Envy* at anothers spiritual good?

A. A sadness or repining at anothers growth in vertue and perfection, such as *Sectaries* seem to have, when they scoff and are troubled at the frequent *Fasts*, *Prayers*, *Feasts*, *Pilgrimages*, *Almes-deeds*, *Vows*, and *Religious Orders* of the *Catholique Church*, calling them *Superstitions* and *Fooleries*, because they have not

in

in their Churches any such practises of  
cry.

Q. What is *Obstinacy in sin*?

A. A wilful persisting in wicked-  
ness, and running on from sin to sin,  
after sufficient instruction and admo-  
nition.

Q. How shew you the gravity of this  
sin?

A. Out of Heb. 10. 26. *If we sin wil-  
lingly, after the knowledg of the truth  
received, now there is not left an Host  
for sins, but a certain terrible expectation  
of judgment?*

Q. What other proof have you?

A. Out of 2 S. Pet. 2. 21. *It was better  
for them not to know the way of Justice,  
then after the knowledg, to turn back  
from that holy Commandement which  
was given them.*

Q. What is *final impenitence*?

A. To die without either confession  
or contrition for our sins, as those do  
of whom it is said, *with a hard neck*

R

and

## 278 *The sins against, &c.*

and with uncircumcized eares, ye have alwayes resisted the Holy Ghost, Acts 7. 51. Any in the person of whom Job speaks, saying, Depart thou from us, and we will not have the knowledg of thy wayes, Job 21. 14.

Q. Why is it said, That these sins shall never be forgiven, neither in this world, nor in the world to come?

A. Not because there is not a power in God, or in the Sacraments to remit them, if we confess them, and be sorry for them, excepting only final impenitence, of which we read, There is a sin to death, for that I say not that any man ask, 1 John 5. 16. but because men very seldom do hearty penance for them.

Q. How prove you that?

A. Out of 1 S. John 1 9. If we confess our sins, he is faithful and just to forgive our sins, and cleanse us from all iniquity.

## C H A P. XX.

*The sins that cry to heaven for vengeance, expounded.*

Q. **H**OW many such sins are there ?

A. *Four.*

Q. What is the first of them ?

A. *Wilsul Murder* ; which is a voluntary and unjust taking away anothers life.

Q. How shew you the gravity of this sin ?

A. Out of *Gen. 4. 10.* where it is said to Cain, *What hast thou done ? The voice of the blood of thy brother crieth to me from the earth ; now therefore shalt thou be cursed upon the earth. And S. Mat. 26. 52. All that take the sword, shall perish with the sword.*

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Q. What

280      *The crying sins*

Q. What is the *second* ?

A. *Sin of Sodom*, or carnal sin against nature, which is a voluntary shedding of the seed of nature out of the due use of Marriage, or lust with an undue sex or kind.

Q. What have you against this ?

A. Out of *Gen. 19. 13.* where we read of the *Sodomites*, and their sin. *We will destroy this place, because the cry of them hath increased before our Lord, who hath sent us to destroy them. (And they were burnt with fire from heaven.)*

Q. What is the *Third* ?

A. *Oppression of the poor*, which is a cruel, tyrannical, and unjust dealing with inferiors.

Q. What have you against that ?

A. Out of *Exod. 22. 21.* *Ye shall not hurt the widow and the fatherless: if you do hurt them, they will cry unto me, and I will hear their cry, and my face shall take indignation, and I will strike you.*



with the sword. And out of Esa. 10.  
 2. Woe to them that make unjust Laws,  
 that they might oppress the poor in judg-  
 ment, and do violence to the cause of the  
 humble of my people.

Q. What is the Fourth?

A. To defraud workmen of their wa-  
 ges; which is to lessen, or detain it  
 from them.

Q. What have you against that?

A. Out of Eccles. 34. 27. He that  
 addeth blood, and he that defraudeth  
 the hired man are brethren. And out of  
 James 5. 4. Behold the hire of the  
 workmen that have reaped your fields,  
 which is defrauded by you, crieth, and  
 the cry hath entred into the ear of the  
 Lord God of Sabbath.

## C H A P. XXI.

*The four last things expounded.*

**Q. VV**hat are the *Four last things*?

**A.** *Death, Judgment, Hell and Heaven.*

**Q.** What understand you by *Death*?

**A.** That we are all mortal, and shall once die; how soon we are uncertain and therefore must be alwayes prepared for it.

**Q.** How prove you that?

**A.** Out of *Heb. 9. 27.* It is decreed for all men once to die. And *S. Mat. 25. 13.* Watch ye therefore, because ye know not the day nor the hour.

**Q.** What is the best preparative for death?

**A.** A good life, and to be often doing

ing Penance for our sins, and saying  
with S. Paul, I desire to be dissolved, and  
to be with Christ, Phil. 1. 23.

Q. What else?

A. To remember often that of S.  
Mat. 16. 25. He that will save his life  
shall lose it, and he that shall lose his life  
for me, shall find it.

Q. What understand you by Judg-  
ment?

A. I understand, that (besides the  
general judgment at the last day) our  
souls, as soon as we are dead, shall re-  
ceive their particular judgment at the  
tribunal of Christ, according to that,  
Blessed are the dead that die in the Lord,  
from henceforth now, saith the spirit, they  
rest from their labours, for their works  
follow them, Apoc. 14. 13.

Q. What is the best preparative for  
this Judgment?

A. To remember often that of Heb.  
10. 31. It is a terrible thing to fall into  
the hands of the living God. And that  
of

284 *The four last things*

of 1 Cor. 11. 31. For if we did judge ourselves, we should not be judged.

Q. What understand you by Hell?

A. That such as die in mortal sin and the disfavour of God, shall be tormented there both day and night, for ever and ever, Apoc. 20. 10. There shall be weeping, howling, and gnashing of teeth, the worm of conscience shall always gnaw them, and the fire that torments them shall never be extinguished. S. Mat. 8. 12. and S. Mark. 9. 44.

Q. What understand you by Heaven?

A. That the elect and faithful servants of God shall reign with him for ever in his Kingdom, where he hath prepared such delights and comforts for them, as neither eye hath seen, ear hath heard, neither hath it ascended into the heart of man, 1 Cor. 2. 9.

Q. How prove you that?

A. Out of S. Mat. 7. 21. He that doth the will of my father which is in heaven.

shall enter into the kingdom of  
heaven.

Q. What utility is there in the frequent memory of these things?

A. Very great, according to that, *Let all thy works remember thy last things, and thou shalt never sin, Eccles. 7. 40.* which God of his great mercy give us grace to do, *Amen.*

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## CHA P. XXII.

*The Substance or Essence, and Ceremonies of the Mass expounded.*

QVVHAT is the substance or Essence of the Mass?

A. It is the unbloody sacrifice of Christ's body and blood under the forms of Bread and Wine: The word *Mass*, used in English, being derived from *Missa* in Latin, and the word

word *Missa* (though it may have other derivations) may be well taken from the Hebrew word *Missach*, which signifies a free voluntary Offering.

Q. Who instituted the substance or Essence of the *Mass*?

A. Our Saviour Christ at his last Supper, when he consecrated (*i. e.*) converted the substances of bread and wine into his own true body and blood, and gave the same to his Disciples under the outward forms of bread and wine, commanding them to do what he had done, in commemoration of him, *S. Luke 22. 19.*

Q. Who ordained the Ceremonies of the *Mass*?

A. The Church, directed by the Holy Ghost.

Q. For what end did she ordain them?

A. To stir up devotion in the people and reverence to the sacred mysteries.

Q. For

Q. For what other end ?

A. To instruct the ignorant in spiritual and high things, by sensible and material signs, and by the glory of the Militant, to make them apprehend something of the glory of the Triumphant Church ?

Q. What warrant hath the Church to ordain Ceremonies ?

A. The authority of God himself in the old Law, commanding many and most stately Ceremonies in things belonging to his Service. See the whole Book of *Leviticus*.

Q. What besides ?

A. The example of *Christ* in the new Law, using dirt and spittle to cure the blind, the deaf, and dumb. He prostrated himself at his prayer in the Garden three times. He lifted up his eyes to heaven and groaned, when he was raising *Lazarus* from the dead, which were all Ceremonies.

Q. Did he use any Ceremonies at his last

last Supper, where he ordained the  
Sacrifice of the *Mass*?

*A.* He did, for he washed the feet  
of his Disciples, he blessed the Bread  
and the Cup, and exhorted the Communicants.

*Q.* What signifie the several Ornaments of the *Priest*?

*A.* 1. The *Amis*, or Linnen Veil which he first puts on, represents the Veil, with which the Jews covered the face of *Christ*, when they buffeted him in the house of *Caiphas*, and bad him prophesy, who it was that stroke him.

2. The *Albe*, signifies the white garment, which *Herod* put on him, to intimate that he was a Fool.

3. The *Girdle*, signifies the cord that bound him in the Garden.

4. The *Maniple*, the cord which bound him to the Pillar.

5. The *Stole*, the cord, by which they led him to be Crucified.

6. The *Priests* upper Vestment represents



represents both the seamless coat of *Christ*, and also that purple Garment with which they cloathed him, in derision, in the house of *Pilate*?

7. The *Altar* represents the Cross, on which he offered himself unto the Father.

8. The *Chalice* the Sepulchre or grave of *Christ*.

9. The *Patin*, the stone which was rolled to the door of the Sepulchre.

10. The *Altar clothes*, with the *Coronal* and *Pal*, the Linnen in which the dead body of *Christ* was shrowded and buried. Finally, the *Candles* on the *Altar* put us in mind of that light which *Christ* brought unto the world by his passion, as also of his immortal and evershining Divinity.

Q. What meaneth the Priests coming back three steps from the *Altar*, and humbling himself before he begins?

A. It signifies the prostrating of *Christ*

*Christ* in the Garden, when he began his Passion.

*Q.* Why doth the *Priest* bow himself again at the *Confiteor*?

*A.* To move the people to humiliation; and to signify, that by the merits and passion of *Christ* (which are there to commemorate) salvation may be had, if it be sought with a contrite and humble heart.

*Q.* Why doth he beat his breast *Agnus Culpa*?

*A.* To teach the people to return unto the heart, and signify that all sin cometh from the heart, and ought to be ascribed to the heart with hearty sorrow.

*Q.* Why doth the *Priest*, ascending to the Altar, kiss it in the middle?

*A.* Because the Altar signifies the Church, composed of diverse people, and of diverse living stones, which *Christ* kissed in the middle, by giving a holy kiss of peace and unity both to the Jews and Gentiles.

*Q.* Why

Q. What signifies the *Introite*?

A. It is, as it were, the entrance into the Office, or that which the Priest saith first after his coming to the Altar, and signifies the desires and groanings of the ancient Fathers, longing for the coming of *Christ*.

Q. Why is the *Introite* repeated twice?

A. To signify the frequent repetition of their desires and supplications.

Q. Why do we add unto the *Introite*, *Gloria Patri*, &c. *Glory be to the Father*, &c. Amen.

A. To render thanks to the most blessed Trinity for our Redemption, accomplished by the Cross.

Q. What means the *Kyrie Eleison*?

A. It signifies, *Lord have mercy on us*; and is repeated thrice in honour of the Father, thrice in honour of the Son, and thrice in honour of the Holy Ghost.

Q. Why so often?

A. To signifie our great necessity and earnest desire to find mercy.

Q. What signifies the *Gloria in excelsis Deo*?

A. It signifies, *Glory be to God high*, and is the song which the Angels sung at the birth of *Christ*; used in this place to signifie, that the mercy which we beg, was brought us by the birth and death of *Christ*.

Q. What means the *Oremus*?

A. It signifies, *Let us pray*; and the Priests address to the people; which he invites them to joyn with him both in his prayer and attention.

Q. What means the *Collects*?

A. It is the Priests Prayer, and called a *Collect*, because it collects and gathers together the supplications of the multitude, speaking them all with one voice; and also, because it is a collection or sum of the *Epistle* and *Gospel* for the most part of the year especially of all the Sundays.

Q.W

Q. Why doth the Clerk say, *Amen*?

A. He doth it in the name of the people, to signifie they all concur with the Priest in his Petition or Prayer.

Q. What meaneth the *Dominus vobiscum*?

A. It signifies, *Our Lord be with you*, and is used to beg Gods presence and assistance to the people in the performance of that work.

Q. Why is it answered, *Et cum spiritu tuo*, And with thy spirit?

A. To signifie, that the people with one consent do beg the like for him.

Q. Why are all the prayers ended with, *Per Dominum nostrum Iesum Christum, &c.* Through our Lord Jesus Christ, &c.

A. To signifie, that whatsoever we beg of God the Father, we must beg in the name of *Iesus Christ*, by whom he hath given us all things.

Q. What means the *Epistle*?

A. It signifies the *old Law*, as also

the preaching of the *Prophets* and *Apo-  
stles*, out of whom it is commonly taken.  
And it is read before the *Gospel*, to in-  
timate, that the *old Law* being able to  
bring nothing to perfection, it was ne-  
cessary the *new* should succeed it.

Q. What means the *Gradual*?

A. It signifies the Penance preached  
by *S. John Baptist*; and that we cannot  
attain the salvation of *Christ*, but by the  
holy degrees of Penance.

Q. What means the *Alleluia*?

A. The word signifies, Praise ye our  
*Lord*; and it is the voice of men  
joycing and aspiring to the joyes of  
heaven.

Q. Why is the *Alleluia* repeated so  
often at the Feast of *Easter*?

A. Because that is the joyfull so-  
lemnity of our Saviours Resurrection.

Q. Why betwixt *Septuagesima* and  
*Easter* is the *Tract* read in place of the  
*Gradual*?

A. Because that is a time of Penance

and mourning, and therefore the *Tract* is read with a mournful and slow voice, to signify the miseries and banishments of this life.

Q. What is the *Tract*?

A. Two or three Versicles betwixt the Epistle and Gospel, sung with a low long protracted tone.

Q. Why do we rise up at reading the Gospel?

A. To signify our readiness to go whither, and do what ever it commands us.

Q. What means the Gospel?

A. It signifies the preaching of Christ, and is the happy Embassie or message of Christ unto the world.

Q. Why is the Gospel read at the North end of the Altar?

A. To signify, that by the preaching of the Gospel of Christ, the Kingdom of the Devil was overthrown.

Q. How prove you that?

A. Because the Devil hath chosen the

North for the seat of his malice ; For  
the North shall evil be opened upon  
the Inhabitants of the Land. Jer. 1. 14

Q. Why doth the Priest, before  
begins the Gospel, salute the people  
with *Dominus vobiscum*.

A. To prepare them for a devout  
hearing of it, and to beg of our Lord  
to make them worthy hearers of his  
Word, which can save their Souls.

Q. Why then doth he say, *Sequitur  
Evangeliu*, &c. The sequel  
the Holy Gospel, &c.

A. To move attention, and signify  
what part of the Gospel he then reads.

Q. Why doth the Clerk answer  
*Gloria tibi Domine*, Glory be to thee,  
Lord ?

A. To give the glory of the Gospel  
to God, who hath of his meer mercy  
made us partakers of it.

Q. Why then doth the Priest sign  
the Book with the sign of the Cross ?

A. To signify that the Doctrine  
therein



there delivered appertains to the *Cross* and *Passion* of *Christ*.

**Q.** Why, after this, do both the *Priest* and people sign themselves with the *Cross* in three places?

**A.** They sign themselves on their *foreheads*, to signifie they are not, nor will be ashamed to profess *Christ* *Crucified*; On their *mouths*, to signifie they will be ready with their *mouths* to confess unto salvation; And on their *brests*, to signifie, that with their hearts they believe unto *Justice*.

**Q.** Why at the end of the *Gospel* do they sign their *brests* again with the sign of the *Cross*?

**A.** That the *Devil* may not steal the seed of *Gods* word out of their hearts.

**Q.** What means the *Creed*?

**A.** It is a publique profession of our Faith, and the wholesome fruit of preaching the *Gospel*.

**Q.** What means the first *Offertory* where the Priest offers Bread and Wine, mingled with Water?

**A.** It signifies the freedome where with *Christ* offered himself, in his whole life, unto his Passion, and the desire he had to suffer for our sins.

**Q.** What signifies the mingling of Water with the Wine?

**A.** It signifies the *Blood* and Water flowing from the side of *Christ*; as also the Union of the faithfull with *Christ*.

**Q.** Why then doth the Priest wash the ends of his fingers?

**A.** To admonish both himself and the people to wash away the uncleane thoughts of their hearts; that so they may partake of that clean Sacrifice; as also to signify, that the Priest is ought to be clean from all mortal sin.

**Q.** Why then, after some Silence doth he begin the *Preface* with an elevated voice, saying, *Per omnia secula seculorum?*

**A.**

A. To signifie the triumphant entry of Christ into *Jerusalem* after he had lain hid a little space, and therefore it is ended with *Osanna Benedictus qui venit*, &c. which was the Hebrew Childrens song.

Q. What else meaneth the Preface?

A. It is a preparation of the people for the then approaching action of the Sacrifice, and therefore the Priest saith, *Sursum corda*; Lift up your hearts to God; So to move them to lay aside all earthly cogitations, and to think only upon heavenly things.

Q. Why, at those words, *Benedictus qui venit*, Blessed is he that cometh in our Lords Name, doth he sign himself with the sign of the Cross?

A. To signifie, that the entry of Christ into *Hierusalem*, was not to a kingdom of this world, but to a death upon the Cross.

Q. What is the Canon?

A. It

A. To

*A.* It is the most sacred, essential, and substantial part of the *Mass*, nor alterable in any tittle without publick authority.

*Q.* Why is the *Canon* read with a low voice?

*A.* To signify the sadness of our Saviours passion, which is there effectually represented.

*Q.* Why doth the Priest begin the *Canon* bowing his head?

*A.* To signify the obedience of *Christ* unto his Father in making himself a Sacrifice for sin.

*Q.* What meaneth the *Te igitur clementissime Pater, &c.* Thee therefore, O most clement Father, &c.

*A.* It is an humble and devout supplication to God our heavenly Father made in the name of all the people, that he would vouchsafe to accept and bless the sacrifice, which we are offering unto him for the peace, unity and conservation of the whole

whole Catholick Church, and likewise for the Pope our Prelate, and all other truly faithful.

Q. Why in the middle of this Prayer doth the Priest kiss the Altar, and sign the Host and Chalice thrice with the sign of the Cross?

A. He kisseth the Altar to shew the kiss of peace which Christ gave us, by reconciling us to God in his own blood: He signeth the Host and the Chalice thrice, to signifie, that our Redemption made upon the Cross, was done by the consent of the whole Trinity.

Q. What meaneth the *Memento Domine famulorum famularumque tuarum*: Remember, O Lord, thy servants, men and women, &c?

A. It is a commemoration of the living, in which the Priest remembers by name such as he intends chiefly to say Mass for, and then in general all present, and all the faithful, beseech-

beseeching God, by vertue of that Sacrifice, to bless them, and be mercifully mindful of them.

*Q.* What means the *Communicantes* & *memoriam venerantes, &c.* *Communicating and worshiping the memory, &c.*

*A.* It is an exercise of our communion with the Saints, in which having recounted the names of the Blessed Virgin Mary, and many other glorious Saints, he begs of God, by their merits and intercessions, to grant us the assistance of his protection in all things.

*Q.* What signifies the *Hanc igitur oblationem*, this offering therefore of our servitude, &c. when the Priest spreads his hands over the Host and Chalice?

*A.* It is an earnest begging of God to accept the Sacrifice that is presently to be offered for the safety and peace of the whole Church, and salvation of all from eternal ruine.

*Q.* Why

Q. Why then dth he sign the Offerings again five times ?

A. To signifie the mystery of those five days, which were betwixt our Saviours entring into *Hierusalem*, and his Passion.

Q. What meaneth, *Qui pridie quam pateretur*, it be the day before he suffered, &c.

A. It is both a repetition and representation of what *Christ* did at his last Supper, where he took bread, blessed it, &c. and immediately precedes the words of Consecration spoken by the Priest, by which he sacrificeth to God.

Q. What are the words of Consecration ?

A. *Hoc est Corpus meum*, &c. This is my body, this is the cup of my blood of the New and eternal Testament, a mystery of Faith, which shall be shed for you, and for many, to the remission of sins, *Mat. 26. 26.*

Q. What

Q. What mean those words ?

A. They signifie, according to the letter, what they effect and cause, viz. a change of the Bread and Wine into the Body and Blood of *Christ*, and in a mystery also they signifie unto us the Incarnation, Passion, Resurrection and Ascension of *Christ*.

Q. Why, after Consecration of the holy Host, doth the Priest kneel and adore ?

A. He kneels and adores to give Sovereign honour to *Christ* ; and signifie the real presence of his body and blood in the B. Sacrament, which he then holds in his hand.

Q. Why, after Consecration of the Wine doth the Priest kneel and adore, saying, *Hæc quoties-cunque feceritis, &c.* As often as ye shall do these things, ye shall do them in remembrance of me, 1 Cor. 11. 25.

A. He kneels and adores to give Sovereign honour to *Christ* ; and to signifie



signifie the real presence of *Christs* Body and Blood in the Chalice then on the Altar, and he speaks these words to signifie that as often as we say or hear *Mass*, and offer up this Sacrifice, we must do it, as *Christ* hath commanded us, in memory of his Passion, Resurrection, and Ascension, and therefore he goes on, beseeching God by all those mysteries, to look propitiouſly upon our holy and immaculate Host, as he did upon the Sacrifices of *Abraham*, *Abel*, and *Melchisedech*; and to replenish all that partake thereof with heavenly grace and benediction.

Q. Why after Consecration of each, doth the *Priest* elevate or lift up the consecrated *Host* and *Chalice*?

A. That all the people may adore the body and blood of *Christ*; as also to signifie, that for our sins his body was lifted on the Cross, and his blood shed.

Q. For

Q. For what other end doth he elevate the Host and Chalice?

A. That he, with the whole multitude may make Oblation of *Christ's* body and blood unto God, which after Consecration is one of the most essential parts of the whole service of the Mass: and signifies that Oblation wherewith *Christ* offered himself unto God, upon the Altar of the Cross.

Q. Why then doth he again sign the Offerings five times with the sign of the Cross?

A. To signifie the five wounds of *Christ*, which he represents to the eternal Father for us.

Q. What means the second *Memento*?

A. It is a Commemoration of the dead, in which the Priest first nominates those whom he intends especially to apply the Sacrifice unto, and then prays in general for all the faithfull departed, beseeching God, by

vertue

vertue of that Sacrifice, to give them rest, refreshing, and everlasting life.

Q. Why, after the *Memento* for the dead, doth the *Priest* elevate or raise his voice, saying, *Nobis quoque peccatoribus*; And to us sinners also? &c.

A. In memory of the supplication of the good Thief made to Christ on the Cross; that so we also, though unworthy sinners, by vertue of the Sacrifice, may, with him and all the holy Saints, be made partakers of his heavenly Kingdome.

Q. Why then doth he again sign the *Host* and *Chalice* three times with the sign of the Cross?

A. To signifie, that this Sacrifice is available for three sorts of men: for those in Heaven, to an encrease of glory; for those in Purgatory, to free them from their pains; and for those on earth, to an encrease of grace, and the remission of their sins; As also to signifie the three hours, which Christ did

did hang living upon the *Cross*, and all the griefs he sustained in them.

*Q.* Why then, uncovering the *Chalice*, doth he sign it five times with the *Host*?

*A.* His uncovering the *Chalice*, is to signifie that at the death of *Christ*, the Veil of the Temple was rent asunder; The three *Crosses* made over the *Chalice* signifie the three hours which *Christ* hung dead on the *Cross*; the other two made at the brim of the *Chalice*, signifie the blood and water flowing from his side.

*Q.* Why is the *Pater noster* said with a loud voice?

*A.* To signifie, by the seven Petitions thereof, the seven mystical words which *Christ* spake upon the *Cross* with a loud voice, (*viz.*) 1. *Father forgive them, they know not what they do.* 2. *To day shalt thou be with me in Paradise.* 3. *Behold thy Mother; woman behold thy Son.* 4. *My God, my God, why hast thou forsaken*

forſaken me? 5. I thirſt. 6. Into thy hands  
I commend my Spirit. 7. It is conſum-  
mate.

Q. What means the *Prieſt* laying  
down the *Hoſt* upon the *Corporal*, and  
then covering the *Chalice* again?

A. It ſignifies the taking our *Savi-  
our* down from the *Croſs*, and his *Burial*.

Q. Why then is the *Prieſt* ſilent for  
a time?

A. To ſignifie our *Saviours* reſt in  
the *Sepulchre* on the *Sabbath*.

Q. Why is the *Hoſt* divided into  
three parts?

A. To ſignifie the diviſion of our  
*Saviours* *Soul* and *Body* made on the  
*Croſs*, and that his body was broken and  
divided in three principal parts, name-  
ly, his hands, ſide, and feet.

Q. Why after this doth he ſign the  
*Chalice* three times with a particle of  
the *Hoſt*, and raiſe his voice, ſaying,  
*Pax Domini*, &c. *The peace of our Lord*  
*be alwayes with you*?

A. To

*A.* To signifie that frequent voice of *Christ* to his Disciples, *Pax vobis*, Peace be to you: As also to signifie the triple Peace which he hath purchased for us by his Cross, namely, External, Internal, and Eternal.

*Q.* Why then is a Particle of the Host put into the *Chalice*?

*A.* To signifie the reuniting of our Saviours Body, Blood, and Soul, made at his Resurrection; as also to signifie, that we cannot partake of the blood and merits of *Christ*, unless we partake of his Cup of sufferings.

*Q.* Why is the *Agnus Dei*, or Lamb of God which taketh away the sins of the world, said with a loud voice?

*A.* To commemorate the glory of our Saviours *Ascension*, and signifie that he was slain like an innocent Lamb to take away our sins, and give us peace.

*Q.* Why is the *Pax*, or kiss of Peace, given before Communion?

*A.* To signifie that Peace and mutu-  
all

all Charity, which ought to be among the faithfull, who all eat of one bread of the *Eucharist*, and are all Members of one Mystical Body.

Q. What mean the three Prayers said by the *Priest* before Communion?

A. They are said in honour of the blessed Trinity; in the *first*, he begs Peace for the whole Church, and perfect Charity among all Christians: In the *second* he beseecheth God by the body and blood of *Christ* (which he is there about to receive) to free him from all evil: In the *third*, that it may not prove to his damnation and judgement (by an unworthy receiving of it) but to the defence and safety of his Soul and Body; And this immediately precedes the Consummation of the Host and Chalice, which is another of the most essential parts of the whole service of the *Mass*.

Q. What signifies the Consummation, or Communion?

A. It

*A.* It signifies Christs Burial, and the Consummation of his Passion.

*Q.* What means the *Domine ne sum dignus*, &c ?

*A.* It signifies, O Lord I am not worthy that thou shouldst enter under my roof, but onely say the word, &c. and it was the Centurions Prayer, by which he obtained health for his sick boy *Mat. 8. 8.* And teacheth us not to approach this Sacrifice, but with a humble and contrite heart.

*Q.* What mean the Prayers said by the Priest after Communion.

*A.* They are a Thanksgiving to God, for having made us partakers of his unbloody Sacrifice of the Altar, and by it also of the bloody Sacrifice of the Cross.

*Q.* What mean the words, *Ita missa est* ?

*A.* They signifie, that the Host is offered, Mass ended, and the people dismissed; representing the voice of the



the Angel, dismissing the Apostles and Disciples, when they stood looking up after Christ ascended into heaven, with O ye men of Galilee, what stand ye here looking up into heaven! Act. I. II.

Q. What means the Priests lifting up his hands, and blessing the people?

A. It signifies the blessing which Christ gave his Apostles and Disciples at his Ascension, with his hands lifted up.

Q. What signifies the Gospel of S. John?

A. It signifies the Apostles preaching the Gospel to all Nations.

Q. What is the Missal?

A. It is the Mass Book, wherein this holy service is conteyned.

## CHAP. XXIII.

*The Primer or Office of our blessed Lady expounded.*

Q. **W**Ho composed this Office?

A. The Church, directed by the Holy Ghost.

Q. Why is the *Primer* so called?

A. From the Latin word *Primus* which signifies, *first of all*; for to teach us that Prayer should be the first work of the day, according to that, *Seek first the Kingdom of God, and all the things shall be given you.*

Q. Why is the Office divided into Hymns, Psalms, Canticles, Antiphons, Versicles, Responsories, and Prayers.

A. For order, beauty, and variety sake.

Q. Wh

Q. What warrant have you for that?

A. Out of Col. 3. 16. Sing ye in your hearts unto our Lord in spiritual Psalms, Hymns, and Canticles.

Q. Why should the *Lazie* pray out of the Psalms, which they little understand?

A. 1. Because by so doing they pray out of the mouth of the *Holy Ghost*.

2. Because if they do it with devout and humble hearts, it is as meritorious in them, as in the greatest Clerks; for a *Petition* hath the same force, whether it be delivered by a learned or an unlearned man; so hath also Prayer.

3. Because a *Psalm* is of the same value in the sight of God in the mouth of a child or woman, as from the mouth of the most learned Doctor.

Q. Why is the *Office* divided into seven several hours?

A. That so it might be a daily memorial of the seven principal parts, and seven hours of our *Saviours passion*.

316 *Our Ladies Office*

Q. What ground have you for that?

A. Out of *Zach. 12.* At that day I will pour out upon the house of David, and the inhabitants of Hierusalem, the spirit of grace and prayer, and they shall look up at him whom they have pierced.

Q. What meaneth, *At that day*?

A. The Law of grace, the New Law.

Q. What means the house of David, and inhabitants of Hierusalem?

A. The Church of Christ.

Q. What means the Spirit of grace and prayer?

A. The Holy Ghost, which dictated the Office, and poureth forth the grace of God into our Souls by vertue of it.

Q. What means, *And they shall look up at him whom they have pierced*?

A. It signifies that the whole order, scope, and object of the Office should be Christ crucified.

Q. How are the seven Hours a memorial of the Passion of Christ?

A. Because seven hours were consumed

me

med in his *Passion*; for *three hours* he hung *living* on the *Cross*, other *three hours* he hung *dead* upon it, and the *seventh hour* was spent in *nailing* him to, and taking him from the *Cross*.

Q. What do we commemorate by the *Mitins* and *Lauds*?

A. His *bloody sweat* and *binding* in the *Garden*, as also his *dragging* from thence to *Hierusalem*.

Q. What by the *Prime* or *first hour*?

A. The *scofs* and *indignities*, which he sustained, whilst they led him through the *streets* early in the *morn- ing* to the *Princes* of the *Jews*, as also the *false accusations*, which were then brought against him.

Q. What by the *third Hour*?

A. His *whipping* at the *Pillar*, his *crowning* with *thorns*, his *cloathing* with a *purple garment*, his *Scepter* of a *Reed*, and shewing to the people with, *Behold the man*.

Q. What by the *sixth Hour*?

T 3

A. His

### 318 *Our Ladies Office, &c.*

*A.* His unjust condemnation to death, his carrying the Cross, his sleeping and nailing to the Cross.

*Q.* What by the ninth Hour?

*A.* His drinking gall and vinegar, his dying on the Cross, and the opening his side with a spear.

*Q.* What by the Evensong?

*A.* His taking down from the Cross, and the darkness which was made upon the face of the earth.

*Q.* What by the Compline?

*A.* His Funeral or Burial.

Briefly thus:

The Matins and Lauds, his Agony and sweating in the Garden; The Prime, his scoffs and false accusations; The third Hour, his cloathing with purple, and crowning with thorns; The sixth Hour, his condemning and nailing to the Cross; The ninth Hour his yielding up the Ghost, and the opening his side; The Evensong, his taking from the Cross; And the Compline, his Burial.

*The particulars of the Office  
expounded.*

**Q. VV**hy doth our *Ladies Office* always begin with  
*an Ave Maria?*

**A.** To dedicate the *Office* to the Blessed Virgin, and to beg her aid for the devout performance of it to Gods honour.

**Q.** Why do we begin every *Hour* with *Inclina unto mine aid, O God, O Lord make hast to help me?*

**A.** To acknowledge our infirmity and misery; and our great need of divine assistance, not only in all other things, but also in our very prayers, according to that of the Apostle, *No man can say, Lord Jesus, but in the Holy Ghost.*

**Q.** Why do we add to this, *Glory be to the Father, and to the Son, and to the Holy Ghost.*

**A.** To signifie, that the intention of  
the

## 320 *Our Ladies Office*

the *Office* is in the first place to give one and equal glory to the most *Blessed Trinity*, and to invite all creatures to do the like; this is the principal aim of the whole *Office*: therefore we not only begin every *Hour*, but also end every *Psalm* with the same *Verses*.

Q. Who ordained the *Gloria patri*?

A. The *Apostles*, according to *Baronius* in his 3. *Tom.*

Q. Why do we joyn unto the *Gloria Patri*, *Sicut erat, &c.* As it was in the beginning, is now, and ever shall be, world without end?

A. Because that was made by the *Council of Nice* against the *Arians*, who denied *Christ* to Be coequal, and consubstantial to his Father, or to have been before the *Virgin Mary*.

Q. Why after this, for a great part of the year, and especially betwixt *Easter* and *Whitsontide*, do we say, *Alleluia, Alleluia*?

A. Because that is a time of joy,  
and



give and Alleluia is an Hebrew word, signifying, Praise ye the Lord with all joy and exultation of heart.

Q. Why were it not better changed into English?

A. Because it is the language of the Blessed in heaven, according to *Apoc. 8.* 6. Therefore the Church hath forbidden it to be translated into any other language.

Q. Why in Lent and some other times, do we say, instead of Alleluia, Praise be to thee, O Lord, King of eternal glory?

A. Because those are times of penance; therefore God must be praised rather with Tears, then Exultation.

Q. Why do we alwayes say for the Invitatory, Hail Mary full of grace, our Lord is with thee?

A. To congratulate and renew the memory of the Blessed Virgins joy conceived at the conception of her Son  
Jesus

322 *Our Ladies Office*

*Jesus*, and to invite both *men* and *Angels* to do the like.

Q. What signifie the *five Verses* following the *Invitatory*, which begins, *Come let us exult unto our Lord*?

A. The *five wounds* of *Christ*, from which all our *Prayer* hath its force and merit, and in honour of which these *Verses* are said.

Q. What mean the *Hymns*?

A. They are a *Poetical* expression of the *Privileges* and *Praises* of the *Blessed Virgin*.

Q. Why are so many *Psalms* used in the *Office*?

A. Because they are dictated by the *Holy Ghost*, and do contain, in a most moving manner, all the affections of piety and devotion.

Q. Why are there but three *Psalms* in most of the *Hours*?

A. In honour of the most blessed *Trinity*, to whom chiefly the whole *Office* is addressed.

Q. Why

Q. Why was the *Office* divided into so many *Hours*?

A. I have told you the chief reason already, and one other reason is: that so there might be no *Hour* either of day or night, to which some *Hour* of the *Office* might not correspond.

Q. What do the *Mattins* correspond to?

A. To the first, second, and third watch of the night, consisting of three hours apiece; and therefore the *Mattins* consist of three *Psalms*, and three *Leçons*.

Q. What do the *Lauds* correspond to?

A. To the fourth watch of the night.

Q. What do the *Prime*, the *third*, *sixth*, and *ninth Hours* correspond to?

A. To the third, sixth, and ninth hours of the day.

Q. What do the *Evensong*, and *Compline* correspond to?

A. To the Evening.

Q. What

324 *Our Ladies Office*

*Q.* What mean the *Benedictions* or blessings given before the *Lessons*?

*A.* They are short *Aspirations* to beg divine assistance; The first is in honour of the *Father*, the second in honour of the *Son*, the third in honour of the *Holy Ghost*.

*Q.* What do the *Lessons* contain?

*A.* The mystical praises of our *Blessed Lady*, taken out of the *Propheets*.

*Q.* Why do we end every *Lesson* saying, *But thou, O Lord, have mercy on us*?

*A.* To beg that the praises and virtues of the *Blessed Virgin* which we have there read, may be deeply settled in our hearts, and that God would pardon our former negligence both in his and her service.

*Q.* Why is it answered, *Thanks be to God*?

*A.* To render thanks to God for his mercy in bestowing such a *Patroness*.

on us, as the *B. Virgin Mary*.

Q. What means the *Responses*?

A. They are so called, because they answer one another.

Q. What are the *Antiphons*?

A. The *Versicles*, which are begun before the *Psalms*.

Q. Why do we stand up at the *Gloria*, *Benedictus*, and *Nunc Dimittis*?

A. To signify our reverence to the *Assent*, whence they are taken.

Q. What is the *Collect*?

A. It is the *Prayer*; and is so called, because it *collecteth*, and gathers together all the *Petitions* and supplications of the whole *Office*.

Q. Why is the *Collect* alwayes ended with those words, *Through our Lord Jesus Christ, &c*?

A. To signify, that he is our only *Mediator of Redemption*, and principal *Mediator of Intercession*, and that we cannot merit any thing by our prayers.

326 *Our Ladies Office*

prayers unless we make them in her Name.

Q. Why make we a *Commemoration* of the *Saints*?

A. To praise God in his *Saints*, according to the advice of the *Psalmist*, *Psalm* 150. and to recommend our selves to their merits and prayers.

Q. Why end we every *Horn* with those words, *And let the Souls of the faithfull through the mercy of God be in peace*?

A. That the poor *Souls* in *Purgatory* may be partakers of all our *Prayers* and supplications.

Q. Why is the whole *Office* ended with some *Hymn* or *Antiphon* to our *Lady*?

A. That by her it may be presented to her Son, and by him to his eternal Father.

Q. W

**QVV**hy are the *Nocturns* in some Offices so called ?

*A.* Because those parts of the Office were wont to be said *Nocturno tempore*, in the night time.

**Q.** Why are the fifteen *Gradual Psalms* so called ?

*A.* From a custome the Jews observed of singing them, as they ascended up fifteen steps or degrees ( in Latin *Gratus* ) towards *Solomons Temple*, singing one Psalm on every step.

**Q.** Why are the *Penitential Psalms* so called ?

*A.* Because they contain many deep expressions of inward sorrow and penitency or repentance of sins committed, and many cries or supplications to God for mercy and forgiveness.

## CHAP. XXIV.

*The Solemnities of Christ our Lord  
(instituted for the most part by  
the Apostles) and the Sun-  
days of the Year ex-  
pounded.*

**Q**U<sup>W</sup>Hat meaneth the Nativity of  
Christ, or Christmas?

*A.* It is a solemn Feast or Mass yearly celebrated by the whole Catholique Church from the Apostles time to this day, in memory of the Birth of Christ at Bethlehem; and therefore it is called the Feast of the Nativity, and Christmas, from the Mass of the Birth of Christ.

**Q**U<sup>W</sup>hat meaneth the Circumcision  
or New-years-day?

*A.* It is a Feast in memory of the



*Circumcision* of our Lord, which was made on the eighth day from his Nativity, (according to the Precept of the old Law, *Gen. 17. 12.*) when he was named *Jesus* according as the Angel had foretold, *S. Luk. 1. 14.* and began to shed his infant blood by the stony knife of Circumcision, for the Redemption of the world, presenting it to his Father, as a New-years gift in our behalf. And it is called New-years-day, from the old *Roman Account*, who began their computation of the year from the first of *January*.

Q. What means the *Epiphany*, or *Twelfth day*?

A. It is a Solemnity in memory and honour of *Christs* manifestation, or apparition made to the Gentiles by a miraculous blazing Star, by virtue whereof he drew and conducted three Kings out of the East to adore him in the manger, where they presented him as on this day with *Myrrh*, *Gold*,

and *Frankincense*, in testimony of his *Regality, Humanity and Divinity*. The word *Ephphay* comes from the Greek and signifies an *Apparition*, or manifestation. And it is called *Twelfth day*, because it is celebrated the twelfth day after his Nativity exclusively.

Q. What meaneth the *Purification*, or *Catholism*, day?

A. It is a Feast in memory and honour both of the *Presentation* of our Blessed Lord, and the *Purification* of the Blessed Virgin, made in the Temple of *Jerusalem* the fortieth day after her happy childbirth, according to the Law of *Moses*, *Leuit. 12. 6*. And it is called the *Purification*, from the Latin word *Purifico*, to purify: not that our B. Lady had contracted any thing by her child-birth, which needed purifying (being the mother of purity it self) but because other common mothers were, by this Ceremonial Rite, freed from the legal impurity of their childbirths.

And

And it is also called *Candlemas* or a *Mass of Candles*, because before the Mass of that day, the Church blesseth her Candles for the whole year, and makes a Procession with hallowed Candles in the hands of the Faithfull; in memory of the divine light, where-with Christ illuminated the whole Church at his *Presentation*, where old *Simeon* styled him, *A Light to the Revelation of the Gentiles*, and the glory of *Israel*. *S. Luke 2. 32.*

What meaneth the *Resurrection* of our Lord, or *Easter-day*?

A. It is a solemnity in memory and honour of our Saviours Resurrection or rising from the dead on the third day, *S. Mat. 28. 6.* And it is called *Easter* from *Overs*, which signifies the *Rise*, or *Rising*, which is one of the *Titles of Christ*. *And his Name* (saith the Prophet) *shall be called Overs*; because, as the material Sunday is named from the *East*, so he, the Son of Justice

Justice, as this day, rose from the dead.

Q. What meaneth *Ascension day*?

A. It is a Feast in memory of *Christ's Ascension* into Heaven the fortieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts* 2. 9. 10. there to prepare a place for us, being preceded by whole Legions of Angels, and waited on by millions of Saints, whom he had freed out of the prison of *Lymbo*.

Q. What meaneth *Pentecost* or *Whitsunday*?

A. It is a solemn Feast in memory and honour of the coming of the *Holy Ghost* upon the head of the *Apostles* in Tongues, as it were of fire, *Acts* 2. 3. *Pentecost* in Greek signifies the *fiftieth*, it being the fiftieth day after the *Resurrection*. It is also called *Whitsunday*, from the *Catechumens*, who were cloathed in white, and admitted on the Eve of this Feast to the Sacrament

crament of *Baptism*. It was anciently called *Wied Sunday*, i. *holy Sunday*; for *wied*, or *wibed* signifies holy in the old Saxon Language.

Q. What meaneth *Trinity Sunday*?

A. It is the octave of *Whitsunday*, and is so called in honour of the *Blessed Trinity*, to signify that the works of our Redemption and Sanctification then compleated, are common to all the three Persons.

Q. What meaneth *Corpus Christi day*?

A. It is a Feast instituted by the Church, in honour of the Body and Blood of *Christ*, really present in the most holy Sacrament of the *Eucharist*; during the *Octave* of which Feast, it is exposed to be adored by the faithful in all the principal Churches of the world, and great Processions are made in honour of it; and therefore it is called *Corpus Christi day*, or the day of the *Body of Christ*.

# 334 *Festival dayes*

Q. What meaneth the *Transfiguration* of our Lord?

A. It is a Feast in memory of our Saviours *Transfiguration* himself upon Mount *Thabor*, and shewing a glimpse of his glory to his Apostles, S. Peter, S. James, and S. John; *And his face* (saith the Text) *shone as the Sun,* and his Garment became white as snow, S. Mat. 17. 2. And in them also instructs, for our encouragement to vertue and perseverance in his holy faith and love. The etymology is obvious from *Transfigure*, to *transfigure*, or change shape.

Q. What is a Sunday, or our Lords day in general?

A. It is a day dedicated by the Apostles to the honour and service of the most holy Trinity, and in memory that Christ our Lord rose from the dead, upon a Sunday, sent down the holy Ghost upon a Sunday, &c, and therefore it is called our Lords day. It is also called *pascha*

from

from the old Roman denomination of *Die Solis*, the day of the Sun, to which it was sacred.

Q. What are the four Sundayes of Advent?

A. They are the four Sundayes preceeding *Christmas day*, and were so called by the Church in memory and honour of our *Saviour's coming*, both to redeem the world by his Birth in flesh, and to judge the quick and dead; from the Latin word *Adventus*, which signifies *Advent or coming*.

Q. What are the four Sundayes of Septuagesima, Sexagesima, Quinquagesima and Quadragesima?

A. These are days appropriated by the Church to Acts of Penance and Mortification, and are a certain gradation or preparation for the *Passion and Resurrection of Christ*, being so called, because the first is the seventieth, the 2. the sixtieth, the 3. the fiftieth, the 4. the fortieth day of there-

thereabouts preceding the *Octave* of the *Resurrection*, according as their several names import.

Q. Why is the whole Lent called *Quadragesima*?

A. Because it is a Feast of forty daies, in imitation of *Christs* fasting in the desert 40. daies, and 40. nights, and is begun the fortieth day before Easter, which is therefore called *Quadragesima* or the *fortieth*.

Q. What is *Passion Sunday*?

A. That is a Feast, so called from the *Passion* of *Christ*, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it.

Q. Why is *Palm Sunday* so called?

A. It is a day in memory and honour of the Triumphant entry of our Lord into *Hierusalem*; and is so called from the *Palm branches* which the *Hebrew children* strewed under his feet, crying, *Osanna to the Son of David*, *S. Mat. 21. 15.* And hence it is that yearly



yearly, as on that day, the Church  
blesseth *Palm*, and makes a solemn  
Procession in honour of the same tri-  
umph, all the people bearing *Palm*  
*branches* in their hands.

Q. What is *Dominica in Albis*, com-  
monly called *Low Sunday*?

A. It is the *Octave* of *Easter Day*;  
and is so called from the *Catechumens*  
or *Neophytes*, who were on that day so-  
lemnly de vested in the Church of their  
*white Garments*.

*The Feasts of our B. Lady, and  
the Saints expounded.*

Q. What signifie the *Conception*,  
*Nativity*, *Presentation*, *Annun-*  
*ciation*, *Visitation*, and *Assumption* of our  
Blessed Lady?

A. They are Feasts instituted by  
the Church in memory and honour of  
the Mother of God, but chiefly to  
the

the honour of God himselfe, and so are all the other Feasts of Saints, and whatever else; for they are honoured for his sake.

Q. How explain you that answer?

A. The Feast of the *Conception*, is in memory of her miraculous *Conception*, who was conceived by her Parents St. *Joseph*, and St. *Anna* in their old age, and sanctified from the first instant in the womb. The *Nativity* is in memory of her happy and glorious birth, by whom the Author of all life and saviour was born to the world. The *Presentation*, in memory of her being *presented* in the Temple at three years old, where she vowed herself to God, both Soul and Body. The *Annunciation* is in memory of that most happy Embassage brought to her by the Angel *Gabriel* from God, in which she was declared to be the mother of God, *Mat. 1. 31. 32.* The *Visitation* is in memory of her

her visiting *S. Elizabeth*, after she had conceived the Son of God, at whose presence *S. John the Baptist* leaped in his mothers womb; *S. Luke* 1. 41. and her *Assumption* is in memory of her being *assumed* or taken up into heaven both soul and body, after her dissolution or dissolution; which is a constant Tradition in the Church.

Q. For what end are the several Solemnities of the *Sunday*?

A. They are instituted by our holy Mother the Church to honour God in his Saints, and to teach us to imitate their several kinds of Martyrdoms and sufferings for the Faith of Christ, as also their several ways of virtue and perfection; as the zeal, charity, and poverty of the *Apostles* and *Evangelists*, the force and of the *Martyrs*, the constancy of the *Confessors*, the purity and humility of the *Virgins*, &c.

Q. What meaneth the Feast of *S. Peter's Chair* at *Antioch*?

A. It

A. It is kept in memory of *S. Peter's* installings, and the erecting his Apostolical chair in the City of *Antioch*.

Q. What is the Feast of his Chair at *Rome*?

A. It is a solemnity in honour of the translation of his Chair from *Antioch* to *Rome*.

Q. Why are *S. Peter* and *S. Paul* joyned in one solemnity?

A. Because they were principal and joynt co-operators under *Christ* in the conversion of the world, *S. Peter* converting the Jews, and *S. Paul* the Gentiles; as also because they were both Martyred at the same place, *Rome*, and on the same day, *June 29*.

Q. What means the Feast of *S. Peter ad vincula*, or *S. Peter's Chains*?

A. It is in honour of those Chains wherewith *Herod* bound *S. Peter* in *Hierusalem*, and from which he was freed by the Angels of *God*, *Acts 12*. By the onely touch wherof great mi-

miracles were afterwards effected, to say nothing of their miraculous joyn-  
ing together many years after into  
one chain, with those iron-fetters, in  
which he had been imprisoned in  
*Rome*.

Q. What meaneth the Feast of  
*Michaelmas*?

A. It is a Solemnity or solemn  
Mass in honour of *S. Michael*, Prince  
of the heavenly Hosts, and likewise  
of all the nine Orders of holy An-  
gels, -as well to commemorate that  
famous battel fought by him and  
them in Heaven, against the Dragon  
and his Apostate Angels, *Apoc* 12. in  
defence of Gods honour, as also to  
commend the whole Church of God  
to their Patronage and Prayers. And  
it is called the *dedication of S. Michael*,  
in respect of a Church in *Rome* dedica-  
ted on that day to *S. Michael*, by Pope  
*Boniface*.

There is another Feast called the  
*Aspe-*

*Apparition of S. Michael*, and is in memory of his miraculous apparition on Mount Garganus, where, by his own appointment, a Temple was dedicated to him in Pope Gelasius his time.

*Q.* For what reason hath the holy Church ordained one solemnity in memory of all the *Saints*?

*A.* That so at least we might obtain the Prayers and Patronage of them all, seeing the whole year is much too short to afford us a particular Feast for every Saint.

*Q.* What meaneth all *Souls day*?

*A.* It is a Day instituted by the Church, in memory of all the faithful departed, that by the Prayers and Suffrages of the living, they may be freed out of their purging pains, and come to everlasting rest.

*Certain other Festival and peculiar  
dayes expounded.*

**Q** *VV*hat means *Shrovetide*?

*A.* It signifies a time of confessing; for our Ancestors used to say, *We will go to Shrift*, instead of, *We will go to confession*; and in the more primitive times all good Christians did then (as many do now) confess their sins to a Priest, the better to prepare themselves for a holy observation of Lent, and worthy receiving the Blessed Sacrament at Easter.

**Q.** What signifies *Ashwednesday*?

*A.* It is a day of publick Penance and Humiliation in the whole Church of God, and is so called from the Ceremony of blessing *Ashes* on that day, wherewith the *Pastor* signeth the people with a cross on their foreheads, giving them this wholesome  
admo-

admonition *Memento Homo, &c.* Remember man that thou art dust, and to dust thou shalt return. So to prepare them for the holy fast of Lent, and passion of Christ.

Q. What means *Mandy Thursday*?

A. That's a Feast in memory of our Lords last Supper, where he instituted the blessed *Eucharist*, or Sacrament of his precious Body and Blood, and washed his Disciples feet; And it is called *Mandy Thursday*, as it were, *Mandatum* or *Mandat Thursday*, from the first word of the Antiphon, *Mandatum novum do vobis, &c.* John 13 44. I give to you a new Command (or Mandat) that you love one another, as I have loved you; which is sung on that day in the Church, when the Prelates begin the ceremony of washing their peoples feet, in imitation of Christs washing his Disciples feet before he instituted the B. Sacrament.

Q. What meaneth *Good Friday*?

A. 1



*A.* It is the most sacred and memorable days, on which the great good work of our Redemption was consummated by *Christ* on his bloody Cross.

*Q.* What mean the three days of *Tenebræ* before Easter?

*A.* That is a mournfull solemnity in which the Church laments the death of *Christ*; and is called *Tenebræ*, or darkness, to signify the darknets which ever-spread the face of the earth at the time of his passion, for which end also the Church extinguisheth all her lights; and after some silence at the end of her whole Office, makes a great and sudden noise to represent the rending of the Veil of the Temple; The darkness also signifies the dark time of the night wherein *Christ* was apprehended in the garden; and the noise signifies the noise made by the soldiers and catchpoles, at their seizing on our Saviours Person.

*Q.* What

Q. What meaneth *Rogation week*, being the fifth after Easter?

A. It is a week of publike prayer and Processions, for the temperateness of the season of the year, and the fruitfulness of the earth; And it is called *Rogation*, from the Verb *Rogo*, to ask, in regard of the said Petitions made to God in that behalf.

Q. What means the *Quatuor Tempora*, or four weeks of *Ember*, or *Imber dayes*?

A. These are times also of publike Prayer, Fasting and Processions, partly instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg and render thanks to God for the fruits and blessings of the earth. And are called *Ember dayes*, or *dayes of ashes*, from the no less ancient then religious custome of using *Harebells* and *ashes* in time of publike prayer and penance. Or from the old custom

some of eating nothing on those days till night, and then onely a cake baked under the *Loaves* or *Athens*, which was called *Panem subcineritium*, or *Ember* *ead.*

Q. What mean the two *Holy Rood* *days*?

A. Those are two ancient Feasts; the one in memory of the miraculous invention or finding out the *Holy Cross* by *S. Helen*, mother to *Constantine* the Great, after it had been hid and buried by the Infidels an hundred and eighty years, who had erected a *Statue* of *Venus* in the place of it. The other in memory of the *Exaltation*, or setting up the said *Holy Cross* by *Heraclius* the Emperor, who having regained it a second time from the *Persians*, after it had been lost fourteen years, carried it on his own shoulders to *Mount Calvary*, and there exalted it with great solemnity; and it is called *Holy Rood*, or *Holy Cross*, for the great sanctity

sanctity which it received, by touching and bearing the Oblation of the most precious Body and Blood of Christ; The word (*Rood*) in the old Saxon tongue, signifying Cross.

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## CHAP. XXV.

### *Some Ceremonies of the Church expounded.*

Q. **VV**hat is *Holy water*?

A. A water sanctified by the Word of God and prayer, 1 *Tim.* 4. in order to certain spiritual effects.

Q. What are those effects?

A. The chief are, 1. To make us mindful of our Baptism, by which we entered into Christ's mystical Body; and therefore we are taught to sprinkle

sprinkle our selves with it, as often as we enter the material Temple (which is a Type thereof) to celebrate his praise.

2. To fortifie us against the illusions of evil spirits, against whom it hath great force, as witnesseth *Theodoret. Eccles. histor. l. 5. c. 21.* and hence arose the Proverb, *He loves it,* (speaking of things we hate,) *as the Devil loves Holy water.*

**Q.** How ancient is the use of *Holy water*?

**A.** Ever since the Apostles time. Pope *Alexander* the 1. who was but the seventh Pope from *S. Peter* makes mention of it in one of his *Epistles*.

**Q.** Why is Incense offered in the Church?

**A.** To raise in the people a conceit of mysteriousness in the action to which it is applied, and to beget a pious esteem of it; as also to signify that our prayers ought to ascend like

a sweet perfume in the sight of God.  
 'Tis mentioned by S. *Dionysius Eccles.*  
*Hierarch. c. 3.*

Q. Why is the Cross carried before  
 us in *Procession*?

A. To shew that our pilgrimage in  
 this life is nothing but a following of  
 Christ crucified.

Q. Why are our foreheads signed  
 with *holy Ashes* on Ash-wednesday?

A. To remember us of what we are  
 made, and to admonish us to do pe-  
 nance for our sins, as the *Nazarites* did  
 in fasting, sackcloaths, and ashes, e-  
 specially in the holy time of Lent.

Q. Who ordained the solemn Fast  
 of *Lent*?

A. The twelve Apostles; according  
 to S. *Hierom. apost. ad Marcol.* in memo-  
 ry and imitation of our Saviours Fast  
 of forty dayes.

Q. Why are the Cross and holy  
 Images covered in time of Lent?

A. To signifie that our sins (for  
 which

which we then do penance) interpose betwixt God and us; and to express an Ecclesiastical kind of mourning in reference to our Saviours Passion.

Q. Why is a veil then also drawn betwixt the Altar-piece and the people.

A. To intimate that our sins are as a Veil, which hinder us from seeing the Beatifical Vision, or face of God. And as the Veil of the Temple was rent at the death of Christ, so is the veil of our sins by vertue of his Cross and passion, if we apply it by worthy fruits of penance.

Q. What mean the fifteen lights set on the triangular figure, on Wednesday, Thursday, and Friday in Holy week?

A. The three upper Lights signifie *Jesus, Mary, and Joseph*; the twelve lower the twelve Apostles. The triangular figure signifies that all light

of grace and glory is from the B. Trinity; and fourteen of those said Lights are extinguished by one after every Psalm, to shew how all their light of spiritual comfort was extinguished for a time in those most holy Saints, by the passion and burial of Christ. The fifteenth light is put under the Altar, to signifie his being in the Sepulchre, as also the darkness that overspread the whole earth at his death.

Q. What signifies the noise made after long silence, at the end of the Office of *Tenebræ*?

A. The silence signifies, the horror of our Saviours death; the noise, the cleaving of the Rocks, and rending the Velle of the Temple, which then hapned.

Q. Why is the *Paschal Candle* hallow'd, and set up at *Easter*?

A. To signifie the new light of spiritual joy and comfort, which Christ

brought



brought us at his Resurrection: and it is lighted from the beginning of the Gospel till after the Communion betwixt Easter and Ascension, to signifie, the Apparitions which Christ made to his Disciples during that space.

Q. Why is the Font hallowed?

A. Because the Apostles so ordained, according to S. Dyonisius, who lived in their times, *i. Eccl. Hier. c. 2.*

Q. Why is that Ceremony performed at the Feast of Easter and Whitsontide?

A. To shew, that as in Baptism, we are buried with Christ; so by vertue of his Resurrection, and the coming of the holy Ghost, we ought to rise again and walk with him in newness of life.

Q. Why is the material Church or Temple hallowed?

A. Because it bears a figure of the spiritual, viz. the mystical body of Christ, which is holy and unspeckled, *Ephes. 5.* As also to move us

to some special reverence and devotion in that place; And all things should be holy in some measure, which appertain to the service of our most holy God.

Q. Why is the Altar consecrated?

A. Because, if the Altar in the Old Law were so holy that it sanctified the gifts, *Mat. 23. 19.* much more ought the Altar of the New Law to be holy, which is the place of the holy and dreadful Sacrifice, the very seat of the Body and Blood of Christ, according to *Optatus* in his 6 book against *Parmentian* the Donatist, *We have an Altar* (saith S. Paul) *whereof they (the Jews) have no power to eat, who serve the Tabernacle.* *Heb. 13. 10.*

E I N I S.



## THE TABLE.

Chap. 1.	<b>VV</b> hat a Christian is :	
	And of the Blessed	
	Trinity	page 1
Chap. 2.	Faith explicated	25
Chap. 3.	The 12 Articles of the Creed	
	expounded	from p. 9 to p. 70.
Chap. 4.	Hope and Prayer explicated	70
Chap. 5.	The Pater Noster, or our Lords	
	Prayer expounded	81
Chap. 6.	The Hail Mary, or Angelical	
	Salutation expounded	93
Chap. 7.	Charity expounded	99
Chap. 8.	Of the X. Commandements	
	in general	104
	The X. Commandements expounded in	
	particular	from p. 109. to 157
Chap. 9.	The Precepts of the Church	
	expounded	158
	Chap.	

## The Table.


Chap. 10. The Councils of Christ and his Church expounded	167
Chap. 11. An Exposition of the 7 Sacra- ments	171
1. Baptism	178
2. Confirmation	186
3. The Eucharist	193
4. Penance	205
5. Extreme Unction	220
6. Holy Order	223
7. Matrimony	231
Chap. 12. The Cardinal Vertues ex- pounded	239
Chap. 13. The Gifts of the Holy Ghost explicated	242
Chap. 14. The twelve fruits of the Holy Ghost expounded	244
Chap. 15. The works of Mercy	246
Chap. 16. The 8 Beatitudes	249
Chap. 17. Kinds of sin explicated	250
Chap. 18. The 7 Deadly sins expoun- ded	263
Chap. 19. The sins against the Holy Ghost	274
Chap.	

## The Table.

nd	Chap. 20. <i>The sins that cry to heaven</i>	
67	<i>for vengeance</i>	279
a-	Chap. 21. <i>The four last things</i>	282
71	Chap. 22. <i>The Substance and Ceremo-</i>	
78	<i>nies of the Mass expounded</i>	285
86	Chap. 23. <i>The Office of our B. Lady ex-</i>	
93	<i>plicated</i>	314
05	Chap. 24. <i>The Festival dayes of the</i>	
20	<i>year expounded</i>	328
23	Chap. 25. <i>Ceremonies of the Church</i>	
31	<i>expounded</i>	348

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*Errata*



## ERRATA.

**P**Age 17. line 19. r. *attempted*. p. 48.  
3. r. 16. 13. p. 58 l. 4. r. 12. 26. p. 62  
3. r. 1 Cor. p. 71. l. 11. r. 9. 40. p. 109 l.  
1. Luk. 9. p. 112. l. 18. r. a *charmer*. p. 12  
l. 9. r. *Diavels*. p. 122. l. 4. r. 1 Tim. 4. 4. Ma  
p. 176. l. 16. r. *divine*. p. 184 l. 29. r. co  
odor. p. 195. l. 5, 6. dele it. p. 222. l. 8  
restores. p. 263. l. 19. r. of some. p. 26  
l. 11. r. *Deeds*. p. 296. l. 12. r. *sequenti*. Dia  
307. l. 17. r. *Sacrifice*. v. 10  
ule

